

Vajracchedikā Prajñāpāramitā

namo bhagavatyai āryaprajñāpāramitāyai ||

1. evaṃ mayā śrutam ekasminsamaye. bhagavañśrāvastyāṃ viharati sma jetavane 'nāthapiṇḍadasya-
ārāme mahatā bhikṣu-saṅghena sārddham ardhatrāyodaśabhir bhikṣu-śataiḥ saṃbahulaiś ca
bodhisattvair mahāsattvaiḥ |

[玄] 如是我聞。一時薄伽梵。在室羅筏。住誓多林給孤獨園。與大苾芻眾千二百五十人俱。

[鳩] 如是我聞。一時佛在舍衛國祇樹給孤獨園。與大比丘眾千二百五十人俱。

[Conze] Homage to the Perfection of Wisdom, the Lovely, the Holy!

Thus have I heard at one time. The Lord dwelt at Śrāvastī, in the Jeta Grove, in the garden of Anāthapiṇḍada, together with a large gathering of monks, consisting of 1250 monks, and with many Bodhisattvas, great beings.

[Other] ADORATION to the blessed Ārya-prajñā-pāramitā (perfection of wisdom).

Thus it was heard by me: At one time Bhagavat (the blessed Buddha) dwelt in Śrāvastī, in the grove of Jeta¹, in the garden of Anāthapiṇḍada², together with a large company of Bhikshus (mendicants), viz. with 1250 Bhikṣus³, with many noble-minded Bodhisattvas⁴.

atha khalu bhagavān pūrvāhṇa-kāla-samaye nivāsya pātracīvaram ādāya śrāvastīm mahā-nagarīm
piṇḍāya prāvīkṣat. atha khalu bhagavañ śrāvastīm mahā-nagarīm piṇḍāya caritvā kṛta-bhakta-kṛtyaḥ
paścādbhakta-piṇḍapāta-pratikrāntaḥ pātra-cīvaram pratiśāmya pādaḥ prakṣalya nyaṣīdat prajñapta
eva-āsane paryaṅkam ābhujya ṛjuṃ kāyaṃ praṇidhāya pratimukhīm smṛtim upasthāpya |

[玄] 爾時世尊於日初分。整理裳服執持衣鉢。入室羅筏大城乞食。時薄伽梵於其城中行乞食
已出還本處。飯食訖收衣鉢洗足已。於食後時敷如常座結跏趺坐。端身正願住對面念。

[鳩] 爾時世尊食時著衣持鉢入舍衛大城乞食。於其城中次第乞已。還至本處飯食訖。收衣鉢洗足已
敷座而坐。

[Conze] The Lord dressed himself early in the morning, put on his cloak and took his bowl, and entered the great city of Śrāvastī to collect alms. Having gone to the great city of Śrāvastī to collect alms, having eaten and returned from his round, the Lord then put away his bowl and cloak, washed his feet, and sat down on the seat arranged for him, crossing his legs, holding his body upright, and intent on fixing his mindfulness.

[Other] Then Bhagavat having in the forenoon put on his undergarment⁵, and having taken his bowl and cloak, entered the great city of Śrāvastī to collect alms. Then Bhagavat, after he had gone to the great city of Śrāvastī to collect alms, performed the act of eating⁶, and having returned from his round in the afternoon⁷,

¹ Jeta, son of king Prasenajit, to whom the park belonged before it was sold to Anāthapiṇḍada.

² Another name of Sudatta, meaning, literally, he who gives food to the poor.

³ The number of 1250 is explained by a Chinese priest Lun-hin, in his commentary on the Amitāyur-dhyāna-sūtra. According to the Dharmagupta-vinaya, which he quotes, the number consisted of 500 disciples of Uruvilva-kāśyapa, 300 of Gayā-kāśyapa, 200 of Nadi-kāśyapa, 150 of Śāriputra, and 100 of Maudgalyāyana. The Chinese translators often mistook the Sanskrit expression 'half-thirteen hundred,' i.e. 1250. See Bunyiu Nanjio, Catalogue of Tripitaka, p. 6.

⁴ Higher beings on the road to Bodhi or perfect knowledge. They are destined hereafter to become Buddhas themselves.

⁵ In Pāli pubbaṃhasmayāṃ nivāsetva, the technical expression for putting on the robes early in the morning; see Childers, s.v. nivāseti.

⁶ In Pāli katabhattakicco, see Childers, s.v.

he put away his bowl and cloak, washed his feet, and sat down on the seat intended⁸ for him, crossing his legs⁹, holding his body upright, and turning his reflection upon himself.

atha khalu saṃbahulā bhikṣavo yena bhagavāṃs tenopasaṃkraman upasaṃkramya bhagavataḥ pādaḥ śirobhir abhivandya bhagavantam triṣpradakṣiṇīkṛtyaikānte nyaśīdan |

[玄] 時諸苾芻來詣佛所。到已頂禮世尊雙足。右邊三匝退坐一面。

[鳩]

[Conze] Then many monks approached to where the Lord was, saluted his feet with their heads, thrice walked round him to the right, and sat down on one side.

[Other] Then many Bhikṣus approached to where Bhagavat was, saluted his feet with their heads, turned three times round hira to the right, and sat down on one side. (1)

2. tena khalu punaḥ samayena āyusmān subhūtiḥ tasyām eva parśadi saṃnipatito 'bhūt saṃniṣaṇṇaḥ | atha khalv āyusmān subhūtiḥ utthāya-āsanād ekāṃsam uttarāsaṅgam kṛtvā dakṣiṇam jānu-maṇḍalam pṛthivyām pratiṣṭhāpya yena bhagavāṃs tena añjaliṃ praṇamya bhagavantam etad avocāt |

[玄] 具壽善現亦於如是眾會中坐。爾時眾中具壽善現從座而起偏袒一肩。右膝著地合掌恭敬而白佛言。

[鳩] 時長老須菩提在大眾中。即從座起偏袒右肩右膝著地。合掌恭敬而白佛言。

[Conze] At that time again the Venerable Subhūti came to that assembly and sat down. Then the Venerable Subhūti rose from his seat, put his upper robe over one shoulder, placed his right knee on the ground, bent forth his folded hands towards the Lord, and said to the Lord:

[Other] At that time again the venerable Subhūti came to that assembly and sat down. Then rising from his seat and putting his robe over one shoulder, kneeling on the earth with his right knee, he stretched out his folded hands towards Bhagavat and said to him:

āścaryaṃ bhagavan parama-āścaryaṃ sugata yāvad eva tathāgatena ārhatā samyaksaṃbuddhena bodhisattvā mahāsattvā anupariḡhītāḥ parameṇa anugraheṇa | āścaryaṃ bhagavan yāvad eva tathāgatena ārhatā samyaksaṃbuddhena bodhisattvā mahāsattvāḥ parīnditāḥ paramayā parīndanayā | tat kathaṃ bhagavan bodhisattvayāna saṃprasthitena kulaputreṇa vā kuladuhitrā vā sthātavyaṃ kathaṃ pratipattavyaṃ kathaṃ cittaṃ pragrahītavyam |

[玄] 希有世尊乃至如來應正等覺。能以最勝攝受。攝受諸菩薩摩訶薩乃至如來應正等覺。能以最勝付囑。付囑諸菩薩摩訶薩。世尊。諸有發趣菩薩乘者。應云何住。云何修行。云何攝伏其心。

[鳩] 希有世尊。如來善護念諸菩薩。善付囑諸菩薩。世尊。善男子善女人。發阿耨多羅三藐三菩提心。應云何住云何降伏其心。

[Conze] 'It is wonderful, O Lord, it is exceedingly wonderful, O Well-gone, how much the Bodhisattvas, the Great beings have been helped with the greatest help by the Tathāgata, the Arhat, the Fully Enlightened One. It is wonderful, O Lord, how much the Bodhisattvas, the great beings, have been favoured [instructed] with the highest favour [instruction] by the Tathāgata, the Arhat, the Fully Enlightened One. How then, O Lord,

⁷ In Pāli *pakkhabhattam piṇḍapātaṭṭikkānta*, see Childers, s.v. *piṇḍapāta*. Vig. observes that *pakkhabhattam piṇḍapātaṭṭikkānto* is a {Greek *uloteron prōteron*}, as it means, having returned from his rounds, and then made his meal on the food obtained on his rounds.

⁸ Pāli *paññata*.

⁹ Burnouf, Lotus, p. 334.

should a son or daughter of good family, who have set out in the Bodhisattva-vehicle, stand, how progress, how exert their thoughts?'

[Other] 'It is wonderful, O Bhagavat, it is exceedingly wonderful, O Sugata, how much the noble-minded Bodhisattvas have been favoured with the highest favour by the Tathāgata, the holy and fully enlightened! It is wonderful how much the noble-minded Bodhisattvas have been instructed¹⁰ with the highest instruction by the Tathāgata, the holy and fully enlightened! How then, O Bhagavat, should the son or the daughter of a good family, after having entered on the path of the Bodhisattvas, behave, how should he advance, and how should he restrain his thoughts?'

evam ukte bhagavān āyusmantam subhūtim etad avocat | sādhu sādhu subhūte evam etad yathā vadasi | anupariḡhītās tathāgatena bodhisattvā mahāsattvāḥ parameṇa anugraheṇa parīnditās tathāgatena bodhisattvā mahāsattvāḥ paramayā parīndanayā |

[玄] 作是語已。爾時世尊告具壽善現曰。善哉善哉。善現。如是如是。如汝所說。乃至如來應正等覺。能以最勝攝受。攝受諸菩薩摩訶薩乃至如來應正等覺。能以最勝付囑。付囑諸菩薩摩訶薩。

[鳩] 佛言。善哉善哉。須菩提。如汝所說。如來善護念諸菩薩。善付囑諸菩薩。

[Conze] After these words, the Lord said to the Venerable Subhūti: 'Well said, well said, Subhūti! So it is, Subhūti, so it is, as you say. Helped are, Subhūti, the Bodhisattvas, the great being with the greatest help by the Tathāgata, favoured are the Bodhisattvas, the great beings with the highest favour [instruction] by the Tathāgata.

[Other] After the venerable Subhūti had thus spoken, Bhagavat said to him: 'Well said, well said, Subhūti! So it is, Subhūti, so it is, as you say. The noble-minded Bodhisattvas have been favoured with the highest favour by the Tathāgata, the noble-minded Bodhisattvas have been instructed with the highest instruction by the Tathāgata.

tena hi subhūte śrṇu sādhu ca suṣṭhu ca manasikuru | bhāṣiṣye'haṃ te yathā bodhisattva-yāna-samprasthitena sthātavyaṃ yathā pratipattavyaṃ yathā cittam pragrahītavyam |

[玄] 是故善現。汝應諦聽極善作意。吾當為汝分別解說。諸有發趣菩薩乘者。應如是住。如是修行。如是攝伏其心。

[鳩] 汝今諦聽。當為汝說。善男子善女人。發阿耨多羅三藐三菩提心。應如是住如是降伏其心。

[Conze] Therefore, O Subhūti, listen well, and with well-placed attention! I will teach you how someone who has set out in the Bodhisattva-vehicle should stand, how progress, how exert his thought.'

[Other] Therefore, O Subhūti, listen and take it to heart, well and rightly. I shall tell you, how any one who has entered on the path of Bodhisattvas should behave, how he should advance, and how he should restrain his thoughts.'

evam bhagavann ity āyusmān subhūtir bhagavataḥ pratyaśrauṣīt |

[玄] 具壽善現白佛言。如是如是世尊。願樂欲聞。

[鳩] 唯然世尊。願樂欲聞。

[Conze] 'So be it, O Lord' the Venerable Subhūti replied to the Lord.

[Other] Then the venerable Subhūti answered the Bhagavat and said: 'So be it, O Bhagavat.' (2)

¹⁰ I have followed the Chinese translator, who translates "parīndita" by instructed, entrusted, not by protected.

3. bhagavān etad avocat | iha subhūte bodhisattva-yāna-saṃprasthiteṇa evaṃ cittam utpādayitavyaṃ yāvantaḥ subhūte sattvaḥ sattvadhātau sattva-saṃgrahaṇa saṃgrhītā aṇḍajā vā jarāyujā vā saṃsvedajā vaupapādukā vā rūṇiṇo vā arūṇiṇo vā saṃjñiṇo vā asaṃjñiṇo vā naiva saṃjñiṇo na asaṃjñiṇo vā yāvan kaścit sattvadhātu-prajñāpya-mānaḥ prajñāpyate te ca mayā sarve'nupadhiśeṣe nirvāṇadhātau parinirvāpayitavyāḥ | evaṃ aparimāṇan api sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati |

[玄] 佛言善現。諸有發趣菩薩乘者。應當發趣如是之心。所有諸有情。有情攝所攝。若卵生若胎生。若濕生若化生。若有色若無色。若有想若無想。若非有想非無想。乃至有情界。施設所施設。如是一切。我當皆令於無餘依妙涅槃界而般涅槃。雖度如是無量有情令滅度已。而無有情得滅度者。

[鳩] 佛告須菩提。諸菩薩摩訶薩應如是降伏其心。所有一切眾生之類。若卵生若胎生若濕生若化生。若有色若無色。若有想若無想。若非有想非無想。我皆令入無餘涅槃而滅度之。如是滅度無量無數無邊眾生。實無眾生得滅度者。

[Conze] The Lord: 'Here, Subhūti, someone who has set out in the vehicle of a Bodhisattva should produce a thought in this manner: As many beings as there are in the universe of beings, comprehended under the term 'beings' — either egg-born, or born from the womb, or moisture-born, or miraculously born; with or without form; with perception, without perception, or with neither perception nor no-perception — as far as any conceivable universe of beings is conceived: all these should by me be led to Nirvāṇa, into that Realm of Nirvāṇa which leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvāṇa, no being at all has been led to Nirvāṇa.'

[Other] Then the Bhagavat thus spoke to him: 'Any one, O Subhūti, who has entered here on the path of the Bodhisattvas must thus frame his thought: As many beings as there are in this world of beings, comprehended under the term of beings (either born of eggs, or from the womb, or from moisture, or miraculously), with form or without form, with name or without name, or neither with nor without name, as far as any known world of beings is known, all these must be delivered by me in the perfect world of Nirvāṇa. And yet, after I have thus delivered immeasurable beings, not one single being has been delivered.'

Tat kasya hetoḥ | sacet subhūte bodhisattvasya sattva-saṃjñā pravarteta, na sa bodhisattva iti vaktavyaḥ |

[玄] 何以故。善現。若諸菩薩摩訶薩有情想轉不應說名菩薩摩訶薩。

[鳩] - -

[Conze] And why? If, O Subhūti, in a Bodhisattva the perception of a 'being' should take place, he could not be called a 'Bodhi-being'.

[Other] And why? If, O Subhūti, a Bodhisattva had any idea of (belief in) a being, he could not be called a Bodhisattva (one who is fit to become a Buddha).

tat kasya hetoḥ | na sa subhūte bodhisattvo vaktavyo yasya ātma-saṃjñā pravarteta, sattva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā pravarteta |

[玄] 所以者何。善現。若諸菩薩摩訶薩不應說言有情想轉。如是命者想。士夫想。補特伽羅想。意生想。摩訶婆想。作者想。受者想轉當知亦爾。何以故。善現。無有少法名為發趣菩薩乘者。

[鳩] 何以故。須菩提。若菩薩有我相人相眾生相壽者相。即非菩薩。

[Conze] And why? O Subhūti, he is not to be called a Bodhi-being, in whom the perception of a self or a being would take place, or the perception of a living soul or a person.

[Other] And why? Because, O Subhūti, no one is to be called a Bodhisattva, for whom there should exist the idea of a being, the idea of a living being, or the idea of a person.' (3)

4. api tu khalu punaḥ subhūte na bodhisattvena vastupratīṣṭhitena dānaṃ dātavyaṃ na kvacit
pratiṣṭhitena dānaṃ dātavyaṃ na rūpa-pratiṣṭhitena dānaṃ dātavyaṃ na śabda-gandha-rasa-
spraṣṭavya-dharmeṣu pratiṣṭhitena dānaṃ dātavyaṃ | evaṃ hi subhūte bodhisattvena mahāsattvena
dānaṃ dātavyaṃ yathā na nimitta-saṃjñāyām api pratīṣṭhet |

[玄] 復次善現。若菩薩摩訶薩不住於事應行布施。都無所住應行布施。不住於色應行布施。不住聲香味觸法應行布施。善現。如是菩薩摩訶薩如不住相相應行布施。

[鳩] 復次須菩提。菩薩於法應無所住行於布施。所謂不住色布施。不住聲香味觸法布施。須菩提。菩薩應如是布施不住於相。

[Conze] And again, O Subhūti, not by a Bodhisattva who is supported by a thing should a gift be given, nor by one who is supported anywhere should a gift be given. Not by one who is supported by form should a gift be given, nor by one who is supported by sounds, smells, tastes, touchables, or mind-objects. For thus, O Subhūti, should the Bodhi-being, the great being give a gift as one who is not supported by the perception of a sign.

[Other] And again, O Subhūti, a gift should not be given by a Bodhisattva, while he believes¹¹ in objects; a gift should not be given by him, while he believes in anything; a gift should not be given by him, while he believes in form; a gift should not be given by him, while he believes in the special qualities of sound, smell, taste, and touch. For thus, O Subhūti, should a gift be given by a noble-minded Bodhisattva, that he should not believe even in the idea of cause.

Tat kasya hetoḥ | yaḥ subhūte'pratiṣṭhito dānaṃ dadāti tasya subhūte puṇya-skandhasya na sukaraṃ
pramāṇam udgrahītum |

[玄] 何以故。善現。若菩薩摩訶薩都無所住而行布施。其福德聚不可取量。

[鳩] 何以故。若菩薩不住相布施。其福德不可思量。

[Conze] And why? That Bodhi-being, who unsupported gives a gift, his heap of merit, Subhūti, is not easy to measure.

[Other] And why? Because that Bodhisattva, O Subhūti, who gives a gift, without believing in anything, the measure of his stock of merit is not easy to learn.'

tat kiṃ manyase subhūte sukaraṃ pūrvasyāṃ dīśy ākāśasya pramāṇam udgrahītum |
subhūtir āha | no hīdaṃ bhagavan |
bhagavān āha | evaṃ dakṣiṇa-pāścīma-uttara-āsvadha-ūrdhvaṃ digvidikṣu samantād daśasu dikṣu
sukaraṃ ākāśasya pramāṇam udgrahītum |
subhūtir āha | no hīdaṃ bhagavan |
bhagavān āha | evaṃ eva subhūte yo bodhisattvo'pratiṣṭhito dānaṃ dadāti tasya subhūte puṇya-
skandhasya na sukaraṃ pramāṇam udgrahītum |
evaṃ hi subhūte bodhisattva-yāna-saṃprasthitena dānaṃ dātavyaṃ yathā na nimitta-saṃjñāyām api
pratīṣṭhet |

¹¹ To believe here means to depend on or to accept as real.

Prepared by Ven. Dhammapala (Dec 2004)

[玄] 佛告善現。於汝意云何。東方虛空可取量不。善現答言。不也世尊。善現如是南西北方四維上下。周遍十方一切世界虛空可取量不。善現答言。不也世尊。佛言善現。如是如是。若菩薩摩訶薩都無所住而行布施。其福德聚不可取量亦復如是。善現。菩薩如是如不住相相應行布施。

[鳩] 須菩提。於意云何。東方虛空可思量不。不也世尊。須菩提。南西北方四維上下虛空可思量不。不也世尊。須菩提。菩薩無住相布施福德。亦復如是不可思量。須菩提。菩薩但應如所教住。

[Conze] What do you think, O Subhūti, is it easy to measure the extent of space in the East?

Subhūti: Not indeed, O Lord.

The Lord: In like manner, is it easy to measure the extent of space in the South, West, North, downwards, upwards, in the intermediate directions, in all the ten directions all round?

Subhūti : Not indeed, O Lord.

The Lord: Even so, that Bodhi-being who unsupported gives a gift, his heap of merit, Subhūti, is not easy to measure. It is thus, Subhūti, that someone who has set out in the Bodhisattva-vehicle should give a gift — as one who is not supported by the perception of a sign.

[Other] 'What do you think, O Subhūti, is it easy to learn the measure of space in the eastern quarter?'

Subhūti said: 'Not indeed, O Bhagavat.' — Bhagavat said: 'In like manner, is it easy to learn the measure of space in the southern, western, northern quarters, below and above (nadir and zenith), in quarters and subquarters, in the ten quarters all round?' Subhūti said: 'Not indeed, O Bhagavat.' Bhagavat said: 'In the same manner, O Subhūti, the measure of the stock of merit of a Bodhisattva, who gives a gift without believing in anything, is not easy to learn. And thus indeed, O Subhūti, should one who has entered on the path of Bodhisattvas give a gift, that he should not believe even in the idea of cause.' (4)

5. tat kiṃ manyase subhūte lakṣaṇa-sampadā tathāgato draṣṭavyaḥ |
subhūtir āha | no hīdaṃ bhagavan na lakṣaṇa-sampadā tathāgato draṣṭavyaḥ |
tat kasya hetoḥ | yā sā bhagavan lakṣaṇa-saṃpat tathāgatena bhāṣitā saiva-alakṣaṇa-saṃpat |
evam ukte bhagavān āyūṣmantam subhūtim etad avocat | yāvat subhūte lakṣaṇa-saṃpat tāvan mṛṣā
yāvad alakṣaṇa-saṃpat tāvan na mṛṣeti hi lakṣaṇa-alakṣaṇatas tathāgato draṣṭavyaḥ |

[玄] 佛告善現。於汝意云何。可以諸相具足觀如來不。善現答言。不也世尊。不應以諸相具足觀於如來。何以故。如來說諸相具足即非諸相具足。說是語已佛復告具壽善現言。善現。乃至諸相具足皆是虛妄。乃至非相具足皆非虛妄。如是以相非相應觀如來。

[鳩] 須菩提。於意云何。可以身相見如來不。不也世尊。不可以身相得見如來。何以故。如來所說身相即非身相。佛告須菩提。凡所有相皆是虛妄。若見諸相非相則見如來。

[Conze] What do you think, Subhūti, can the Tathāgata be seen by the possession of his marks?

Subhūti: No indeed, O Lord, not by the possession of his marks can the Tathāgata be seen. And why? What has been taught by the Tathāgata as the possession of marks, that is truly a no-possession of no-marks.

The Lord: wherever there is possession of marks there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathāgata is to be seen from no-marks as marks.

[Other] 'Now, what do you think, O Subhūti, should a Tathāgata be seen (known) by the possession of signs¹²?' Subhūti said: 'Not indeed, O Bhagavat, a Tathāgata is not to be seen (known) by the possession of signs. And why? Because what has been preached by the Tathāgata as the possession of signs, that is indeed the possession of no-signs.'

After this, Bhagavat spoke thus to the venerable Subhūti: 'Wherever there is, O Subhūti, the possession of signs, there is falsehood; wherever there is no possession of signs, there is no falsehood. Hence the Tathāgata is to be seen (known) from no-signs as signs.¹³ (5)

¹² Qualities by which he could be known.

¹³ It would be easier to read lakṣaṇalakṣaṇatvataḥ, from the signs having the character of no-signs. M. de Harlez translates rightly, 'c'est par le non-marque de marquer que la Tathāgata doit être vu et reconnu.'

6. evam ukte āyusmān subhūtir bhagavantam etad avocat | asti bhagavan kecit sattvā bhaviṣyanty anāgate'dhvani paścime kāle paścime samaye paścimāyāṃ pañca-śatyāṃ saddharma-vipralopa-kāle vartamāne ya imeṣv evaṃrūpeṣu sūtrānta-padeṣu bhāṣyamāneṣu bhūta-saṃjñāṃ utpādayiṣyanti |

[玄] 說是語已。具壽善現復白佛言。世尊。頗有有情。於當來世後時後分後五百歲正法將滅時分轉時。聞說如是色經典句生實想不。

[鳩] 須菩提白佛言。世尊。頗有眾生得聞如是言說章句生實信不。

[Conze] Subhūti: will there be any beings in the future period, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine, who, when these very words of the Sūtra are being taught, will produce a true perception?

[Other] After this, the venerable Subhūti spoke thus to the Bhagavat: 'Forsooth, O Bhagavat, will there be any beings in the future, in the last time, in the last moment, in the last 500 years¹⁴, during the time of the decay of the good Law, who, when these very words of the Sūtras are being preached, will frame a true idea¹⁵?'

bhagavān āha | mā subhūte tvam evaṃ vocaḥ | asti kecit sattvā bhaviṣyanty anāgate'dhvani paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ saddharma-vipralope vartamāne ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu bhūta-saṃjñāṃ utpādayiṣyanti |

api tu khalu punaḥ subhūte bhaviṣyanty anāgate'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyāṃ pañca-śatyāṃ saddharma-vipralope vartamāne guṇavantaḥ śīlavantaḥ prajñāvantaś ca bhaviṣyanti ya imeṣv evaṃrūpeṣu sūtrānta-padeṣu bhāṣyamāneṣu bhūtasamjñāṃ utpādayiṣyanti |

[玄] 佛告善現。勿作是說。頗有有情於當來世後時後分後五百歲。正法將滅時分轉時。聞說如是色經典句生實想不。然復善現。有菩薩摩訶薩於當來世後時後分後五百歲。正法將滅時分轉時。具足尸羅具德具慧。佛告善現。勿作是說。頗有有情於當來世後時後分後五百歲。正法將滅時分轉時。聞說如是色經典句生實想不。然復善現。有菩薩摩訶薩於當來世後時後分後五百歲。正法將滅時分轉時。具足尸羅具德具慧。

[鳩]。佛告須菩提。莫作是說。如來滅後後五百歲。有持戒修福者。於此章句能生信心以此為實。

[Conze] The Lord: Do not speak thus, Subhūti! Yes, there will be in the future period, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine, beings who, when these very words of the Sūtra are being taught, will produce a true perception.

And again, Subhūti! there will be Bodhisattvas, there will be great beings, in the future period, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine who are gifted

¹⁴ I have changed *Pañkāsatī* into *Pañkasatī*, because what is intended here is evidently the last of the periods of 500 years each, which, according to the Mahāyāna-Buddhists, elapsed after the death of Buddha. The following extract from the Mahāsannipāta-sūtra (Ta-tsi-king, No. 61 in Tripitaka), given to me by Mr. B. Nanjio, fully explains the subject. 'It is stated in the fifty-first section of the Mahāsannipāta-sūtra, that Buddha said: "After my Nirvāna, in the first 500 years, all the Bhikshus and others will be strong in deliberation in my correct Law. (Those who first obtain the 'holy fruit,' i.e. the Srota-āpannas, are called those who have obtained deliberation.) In the next or second 500 years, they will be strong in meditation. In the next or third 500 years, they will be strong in 'much learning,' i.e. bahusruta, religious knowledge. In the next or fourth 500 years, they will be strong in founding monasteries, &c. In the last or fifth 500 years, they will be strong in fighting and reproving. The pure (lit. white) Law will then become invisible."'

The question therefore amounts to this, whether in that corrupt age the law of Buddha will be understood? and the answer is, that there will be always some excellent Bodhisattvas who, even in the age of corruption, can understand the preaching of the Law.]

¹⁵ Will understand them properly.

with virtuous qualities, gifted with good conduct, gifted with wisdom, and who, when these very words of the Sūtra are being taught, will produce a true perception.

[Other] The Bhagavat said: 'Do not speak thus, Subhūti. Yes, there will be some beings in the future, in the last time, in the last moment, in the last 500 years, during the decay of the good Law, who will frame a true idea when these very words are being preached.

'And again, O Subhūti, there will be noble-minded Bodhisattvas, in the future, in the last time, in the last moment, in the last 500 years, during the decay of the good Law, there will be strong and good and wise beings, who, when these very words of the Sūtras are being preached, will frame a true idea.

na khalu punas te subhūte bodhisattvā mahāsattvā eka-buddha-paryupāsītā bhaviṣyanti na ekabuddha-avaropita-kuśala-mūlā bhaviṣyanti api tu khalu punaḥ subhūte aneka-buddha-śatasahasra-paryupāsītā aneka-buddha-śatasahasra-avaropita-kuśala-mūlās te bodhisattvā mahāsattvā bhaviṣyanti ya imeṣv evaṃrūpeṣu sūtrānta-padeṣu bhāṣyamāneṣv ekacitta-prasādam api pratilapsyante |

[玄] 復次善現。彼菩薩摩訶薩非於一佛所承事供養。非於一佛所種諸善根。然復善現。彼菩薩摩訶薩於其非一百千佛所承事供養。於其非一百千佛所種諸善根乃能聞說如是色經典句。當得一淨信心。

[鳩] 當知是人於一佛二佛三四五佛而種善根。已於無量千萬佛所種諸善根。聞是章句乃至一念生淨信者。

[Conze] Moreover, Subhūti, these Bodhisattvas, these great beings will not be such as have honoured only one single Buddha, nor such as have planted their roots of merit under one single Buddha only. On the contrary, O Subhūti, those Bodhisattvas, those great beings, who, when these very words of the Sūtra are being taught, will find even one single thought of serene faith, will be such as have honoured many hundreds of thousands of Buddhas, such as have planted their roots of merit under many hundreds of thousands of Buddhas.

[Other] But those noble-minded Bodhisattvas, O Subhūti, will not have served one Buddha only, and the stock of their merit will not have been accumulated under one Buddha only; on the contrary, O Subhūti, those noble-minded Bodhisattvas will have served many hundred thousands of Buddhas, and the stock of their merit will have been accumulated under many hundred thousands of Buddhas; and they, when these very words of the Sūtras are being preached, will obtain one and the same faith¹⁶.

Jñātās te subhūte tathāgatena buddha-jñānena drṣṭās te subhūte tathāgatena buddha-cakṣuṣā buddhās te subhūte tathāgatena | sarve te subhūte'prameyam asaṃkhyeyaṃ puṇyaskandhaṃ prasaviṣyanti pratigrahiṣyanti |

[玄] 善現。如來以其佛智悉已知彼。如來以其佛眼悉已見彼。善現。如來悉已覺彼。一切有情當生無量無數福聚。當攝無量無數福聚。

[鳩] 須菩提。如來悉知悉見是諸眾生得如是無量福德。

[Conze] Known they are, O Subhūti, by the Tathāgata through his Buddha-cognition, seen they are, O Subhūti, by the Tathāgata with his Buddha-eye, fully known they are, O Subhūti, to the Tathāgata. And they all, O Subhūti, will beget and acquire an immeasurable and incalculable heap of merit.

¹⁶ I am doubtful about the exact meaning of ekakittaprasāda. Childers gives ekakitta, as an adjective, with the meaning of 'having the same thought,' and kittaprasāda, as faith in Buddha. But ekakittaprasāda may also be 'faith produced by one thought,' 'immediate faith,' and this too is a recognised form of faith in Buddhism. See Sukhāvati, pp. 71, 108.

[Other] They are known, O Subhūti, by the Tathāgata through his Buddha-knowledge; they are seen, O Subhūti, by the Tathāgata through his Buddha-eye; they are understood, O Subhūti, by the Tathāgata. All these, O Subhūti, will produce and will hold fast an immeasurable and innumerable stock of merit.

tatkasya hetoḥ |

na hi subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ ātmasaṃjñā pravartate na sattvasaṃjñā na jīvasaṃjñā na pudgalasaṃjñā pravartate |
nāpi teṣāṃ subhūte bodhisattvānāṃ mahāsattvānāṃ dharmasaṃjñā pravartate |
evaṃ nādharmaṣaṃjñā |
nāpi teṣāṃ subhūte saṃjñā nāsaṃjñā pravartate |

[玄] 何以故。善現。彼菩薩摩訶薩。無我想轉無有情想。無命者想。無士夫想。無補特伽羅想。無意生想。無摩訶婆想。無作者想。無受者想轉。善現。彼菩薩摩訶薩無法想轉無非法想轉。無想轉亦無非想轉。

[鳩] 何以故。是諸眾生無復我相人相眾生相壽者相。無法相亦無非法相。何以故。是諸眾生。若心取相則為著我人眾生壽者。若取法相即著我人眾生壽者。

[Conze] And why? Because in these Bodhisattvas, these great beings, O Subhūti, the perception of a self does not take place, nor the perception of a being, nor the perception of a soul, nor the perception of a person. Nor does there take place in these Bodhi-beings, these great beings, a perception of a dharma, and likewise no perception of a no-dharma. Nor Subhūti, does a perception or no-perception take place in them.

[Other] And why? Because, O Subhūti, there does not exist in those noble-minded Bodhisattvas the idea of self, there does not exist the idea of a being, the idea of a living being, the idea of a person. Nor does there exist, O Subhūti, for these noble-minded Bodhisattvas the idea of quality (dharma), nor of no-quality. Neither does there exist, O Subhūti, any idea (saṃjñā) or no-idea.

tatkasya hetoḥ |

sacet subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ dharmasaṃjñā pravarteta sa eva teṣāṃ ātmagrāho bhavet sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet |
sacet adharmasaṃjñā pravarteta se eva teṣāṃ ātmagrāho bhavet sattvagrāho jīvagrāhaḥ pudgalagrāha iti |

[玄] 所以者何。善現。若菩薩摩訶薩有法想轉。彼即應有我執。有情執。命者執。補特伽羅等執。若有非法想轉。彼亦應有我執。有情執。命者執。補特伽羅等執。

[鳩] 何以故。若取非法相。即著我人眾生壽者。是故不應取法。不應取非法。以是義故。

[Conze] And why? If Subhūti, in these Bodhi-beings, these great beings, a perception of a dharma could take place, that would be with them a seizing on a self, seizing on a being, seizing on a soul, seizing on a person.

[Other] And why? Because, O Subhūti, if there existed for these noble-minded Bodhisattvas the idea of quality, then they would believe in a self, they would believe in a being, they would believe in a living being, they would believe in a person. And if there existed for them the idea of no-quality, even then they would believe in a self, they would believe in a being, they would believe in a living being, they would believe in a person.

tatkasya hetoḥ |

na khalu punaḥ subhūte bodhisattvena mahāsattvena dharma udgrahītavyo nādharmaḥ |
tasmād iyaṃ tathāgatena saṃdhāya vāg bhāṣitā | kolopamaṃ dharma-paryāyam ājānadbhir dharmā eva prahātavyāḥ prāg eva adharmā iti |

[玄] 何以故。善現。不應取法不應取非法。是故如來密意而說筏喻法門。諸有智者法尚應斷何況非法。

[鳩] 如來常說汝等比丘。知我說法如筏喻者。法尚應捨何況非法。

[Conze] And why? Because the Bodhi-being, the great being, should not seize upon a dharma or a no-dharma. Therefore this saying has been taught by the Tathāgata with a hidden meaning, "By those who know the discourse on dharma like unto a raft, dharmas should be forsaken, much more so no-dharmas."

[Other] And why? Because, O Subhūti, neither quality nor no-quality is to be accepted by a noble-minded Bodhisattva. Therefore this hidden saying has been preached by the Tathāgata: "By those who know the teaching of the Law, as like unto a raft, all qualities indeed must be abandoned; much more no-qualities"¹⁷ (6)

7. punar aparaṃ bhagavān āyusmantaṃ subhūtim etad avocat |
tat kiṃ manyase subhūte asti sa kaścīd dharmo yas tathāgatena anuttarā samyaksambodhir ity
abhisambuddhaḥ kaścīd vā dharmas tathāgatena deśitaḥ |

[玄] 佛復告具壽善現言。善現。於汝意云何。頗有少法如來應正等覺證得阿耨多羅三藐三菩提耶。頗有少法如來應正等覺是所說耶。

[鳩] 須菩提。於意云何。如來得阿耨多羅三藐三菩提耶。如來有所說法耶。

[Conze] The Lord: What do you think, O Subhūti, is there any dharma which has been fully known by the Tathāgata as 'the utmost, right and perfect enlightenment,' or is there any dharma which has been demonstrated by the Tathāgata?

[Other] And again Bhagavat spoke thus to the venerable Subhūti: 'What do you think, O Subhūti, is there anything (dharma) that was known by the Tathāgata under the name of the highest perfect knowledge, or anything that was taught by the Tathāgata?'

evam ukta āyusmān subhūtir bhagavantam etad avocat |
yathā ahaṃ bhagavan bhagavato bhāṣitasya artham ājānāmi nāsti sa kaścīd dharmo yas tathāgatena
anuttarā samyaksambodhir ity abhisambuddhaḥ , nāsti dharmo yas tathāgatena deśitaḥ |

[玄] 善現答言。世尊。如我解佛所說義者。無有少法如來應正等覺證得阿耨多羅三藐三菩提。亦無有少法是如來應正等覺所說。

[鳩] 須菩提言。如我解佛所說義。無有定法名阿耨多羅三藐三菩提。亦無有定法如來可說。

[Conze] Subhūti: No, as I understand the Lord's teaching, there is not any dharma which has been fully known by the Tathāgata as the 'the utmost, right and perfect enlightenment', and there is no dharma which has been demonstrated by the Tathāgata.

[Other] After these words, the venerable Subhūti spoke thus to Bhagavat: 'As I, O Bhagavat, understand the meaning of the preaching of the Bhagavat, there is nothing that was known by the Tathāgata under the name of the highest perfect knowledge, nor is there anything that is taught by the Tathāgata.'

Tat kasya hetoḥ |
yo'sau tathāgatena dharmo'bhisaṃbuddho deśito vā, agrāhyaḥ so'nabhilapyāḥ |
na sa dharmo nādharmāḥ |

[玄] 何以故。世尊。如來應正等覺。所證所說所思惟法。皆不可取不可宣說非法非非法。

¹⁷ The same line is quoted in the Abhidharmakosha-vyākhyā.

[鳩] 何以故。如來所說法皆不可取不可說。非法非非法。

[Conze] And why? This dharma which has been fully known or demonstrated by the Tathāgata — it is not to be seized, it is not to be talked about, it is neither dharma nor no-dharma.

[Other] And why? Because that thing which was known or taught by the Tathāgata is incomprehensible and inexpressible. It is neither a thing nor no-thing.

tatkasya hetoḥ |
asamskṛta-prabhāvitā hy āryapudgalāḥ |

[玄] 何以故。以諸賢聖補特伽羅皆是無爲之所顯故。

[鳩] 所以者何。一切賢聖皆以無爲法而有差別。

[Conze] And why? Because an Absolute exalts the Holy persons.

[Other] And why? Because the holy persons¹⁸ are of imperfect power¹⁹.! (7)

8. bhagavān āha | tat kiṃ manyase subhūte yaḥ kaścit kulaputro vā kuladuhitā vemaṃ
trisāhasramahāsāhasraṃ lokadhātum sapta-ratnaparipūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ
samyaksambuddhebhyo dānaṃ dadyāt, api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahutaraṃ
puṇya-skandhaṃ prasunuyāt |

[玄] 佛告善現。於汝意云何。若善男子或善女人。以此三千大千世界盛滿七寶持用布施。是善男子或善女人。由此因緣所生福聚寧爲多不。

[鳩] 須菩提。於意云何。若人滿三千大千世界。七寶以用布施。是人所得福德寧爲多不。

[Conze] The Lord: What do you think, O Subhūti, if a son or daughter of a good family had filled this world system of 1,000 millions worlds with the seven treasures, and then gave it as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones, would that son or daughter of good family on the strength of that beget a great heap of merit?

[Other] Bhagavat said: 'What do you think, O Subhūti, if a son or daughter of a good family filled this sphere of a million millions of worlds with the seven gems or treasures, and gave it as a gift to the holy and enlightened Tathāgatas, would that son or daughter of a good family on the strength of this produce a large stock of merit?'

subhūtir āha |
bahu bhagavan bahu sugata sa kulaputro vā kuladuhitā vā tato nidānaṃ puṇya-skandhaṃ prasunuyāt |

[玄] 善現答言。甚多世尊。甚多善逝。是善男子或善女人。由此因緣所生福聚其量甚多。

[鳩] 須菩提言。甚多世尊。

[Conze] Subhūti: Great, O Lord, great, O Well-gone, would the heap of merit be which that son or daughter of good family would beget on the strength of that.

¹⁸ Āryapudgala need not be Bodhisattvas, but all who have entered on the path leading to Nirvāṇa.

¹⁹ Harlez: 'Parceque les entités supérieures sont produites telles sans être réelles et parfaites pour cela.' If samskṛta can be used in Buddhist literature in the sense of perfect, and prabhāvitā as power, my translation might pass, but even then the 'because' remains difficult.

[Other] Subhūti said: 'Yes, O Bhagavat, yes, O Sugata, that son or daughter of a good family would on the strength of this produce a large stock of merit.'

Tat kasya hetoḥ |

yo'sau bhagavan puṇya-skandhas tathāgatena bhāṣito'skandhaḥ sa tathāgatena bhāṣitaḥ |
tasmāt tathāgato bhāṣate puṇya-skandhaḥ puṇya-skandha itī |

[玄] 何以故。世尊。福德聚福德聚者。如來說爲非福德聚。是故如來說名福德聚福德聚佛復告善現言。

[鳩] 何以故。是福德即非福德性。是故如來說福德多。若復有人於此經中。受持乃至四句偈等爲他人說。其福勝彼。

[Conze] And why? What was taught by the Tathāgata as 'heap of merit' as no-heap that has been taught by the Tathāgata. Therefore the Tathāgata teaches, 'heap of merit, heap of merit.'

[Other] And why? Because, O Bhagavat, what was preached by the Tathāgata as the stock of merit, that was preached by the Tathāgata as no-stock of merit. Therefore the Tathāgata preaches: "A stock of merit, a stock of merit indeed!"

bhagavān āha |

yaś ca khalu puṇya-subhūte kulaputro vā kuladuhitā vemaṇ trisāhasramahāsāhasraṃ lokadhātum
sapta-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo' rhabhyaḥ samyaksaṃbuddhebhyo dānaṃ dadyāt yaś
ceto dharmā-paryāyād antaś ca catuspādikāṃ api gāthāṃ udgrhya parebhyo vistareṇa deśayet
saṃprakāśayed, ayam eva tato nidānaṃ bahutaraṃ puṇya-skandhaṃ prasunuyād aprameyam
asaṃkhyeyam |

[玄] 善現。若善男子或善女人。以此三千大千世界盛滿七寶持用布施。若善男子或善女人。於此法門乃至四句伽陀。受持讀誦究竟通利。及廣爲他宣說開示如理作意。由是因緣所生福聚。甚多於前無量無數。

[鳩] 何以故。須菩提。一切諸佛及諸佛阿耨多羅三藐三菩提法皆從此經出。須菩提。所謂佛法者即非佛法。

[Conze] The Lord: And if again, O Subhūti, a son or daughter of good family had filled this world system of 1,000 million worlds with the seven treasures, and gave it as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones, and if, on the other hand, someone else had taken from this discourse on dharma and illuminate it in full detail to others, then the latter would on the strength of this beget a greater heap of merit, immeasurable and incalculable.

[Other] Bhagavat said: 'And if, O Subhūti, the son or daughter of a good family should fill this sphere of a million millions of worlds with the seven treasures and should give it as a gift to the holy and enlightened Tathāgatas, and if another after taking from this treatise of the Law one Gāthā of four lines only should fully teach others and explain it, he indeed would on the strength of this produce a larger stock of merit immeasurable and innumerable.'

Tat kasya hetoḥ |

ato nirjātā hi subhūte tathāgatānāṃ arhatāṃ samyaksaṃbuddhānāṃ anuttarā samyaksaṃbodhir ato
nirjātāś ca buddhā bhagavantaḥ |

[玄] 何以故。一切如來應正等覺阿耨多羅三藐三菩提皆從此經出。諸佛世尊。皆從此經生。

[鳩]

[Conze] And why? Because from it has issued the utmost, right and perfect enlightenment of the Tathāgatas, Arhats, Fully Enlightened Ones, and from it have issued the Buddhas, the Lords.

[Other] And why? Because, O Subhūti, the highest perfect knowledge of the holy and enlightened Tathāgatas is produced from it; the blessed Buddhas are produced from it.

tatkasya hetoḥ |

buddhadharmā buddhadharmā iti subhūte' buddhadharmāś caiva te tathāgatena bhāṣitāḥ |

tenocyante buddhadharmā iti |

[玄] 所以者何。善現。諸佛法諸佛法者。如來說爲非諸佛法。是故如來說名諸佛法諸佛法。

[鳩]

[Conze] And why? The Buddha's own and special dharmas, the Buddha's own and special dharmas? Subhūti, just as not the Buddha's own and special dharmas have they been taught by the Tathāgata. Therefore are they called 'the Buddha's own and special dharmas'.

[Other] And why? Because, O Subhūti, when the Tathāgata preached:

"The qualities of Buddha, the qualities of Buddha indeed!" they were preached by him as no-qualities of Buddha. Therefore they are called the qualities of Buddha.' (8)

9a. tat kiṃ manyase subhūte api nu srotaāpannasyaivaṃ bhavati mayā srotaāpatti-phalaṃ prāptam iti |
subhūtīr āha | no hīdaṃ bhagavan | na srotaāpannasyaivaṃ bhavati mayā srotaāpatti-phalaṃ prāptam
iti |

[玄] 佛告善現。於汝意云何。諸預流者頗作是念。我能證得預流果不。善現答言。不也世尊。諸預流者不作是念。我能證得預流之果。

[鳩] 須菩提。於意云何。須陀洹能作是念。我得須陀洹果不。須菩提言。不也世尊。

[Conze] What do you think, O Subhūti, does it occur to the streamwinner, 'by me has the fruit of a Streamwinner been attained'?

Subhūti: No indeed, O Lord, it does not occur to the Streamwinner 'by me has the fruit of a Streamwinner been attained.'

[Other] Bhagavat said: 'Now, what do you think, O Subhūti, does a Srota-âpanna think in this wise: The fruit of Srota-âpatti has been obtained by me?' Subhūti said: 'Not indeed, O Bhagavat, a Srota-âpanna does not think in this wise: The fruit of Srota-âpatti has been obtained by me.'

tat kasya hetoḥ |

na hi sa bhagavan kaṃcid dharmam āpannaḥ | tenocyate srotaāpanna iti |

na rūpam āpanno na śabdān na gandhān na rasān na spraṣṭavyān na dharmān āpannaḥ |

tenocyate srotaāpanna iti |

saced bhagavan srotaāpannasyaivaṃ bhaven: mayā srotaāpatti-phalaṃ prāptam iti sa eva tasya
ātmaḡrāho bhavet sattvaḡrāho jīvaḡrāhaḥ pudgalaḡrāho bhaved iti |

[玄] 何以故。世尊。諸預流者無少所預故名預流。不預色聲香味觸法故名預流。世尊。若預流者作如是念。我能證得預流之果。即爲執我有情命者士夫補特伽羅等。

[鳩] 何以故。須陀洹名爲入流而無所入。不入色聲香味觸法。是名須陀洹。

[Conze] And why? Because, O Lord, he has not won any dharma. Therefore is he called a Streamwinner. No form has been won, no sounds, smells, tastes, touchables or objects of mind. Therefore is he called a

Streamwinner. If, O Lord, it would occur to the Streamwinner, 'by me has the fruit of a Streamwinner been attained', then that would be in him a seizing of self, seizing of a being, seizing of a soul, seizing of a person.

[Other] And why? Because, O Bhagavat, he has not obtained any particular state (dharma). Therefore he is called a Srota-âpanna. He has not obtained any form, nor sounds, nor smells, nor tastes, nor things that can be touched. Therefore he is called a Srota-âpanna. If, O Bhagavat, a Srota-âpanna were to think in this wise: The fruit of Srota-âpatti has been obtained by me, he would believe in a self, he would believe in a being, he would believe in a living being, he would believe in a person.'

9b. bhagavān āha |

tatkiṃ manyase subhūte api nu sakṛdāgāmina evaṃ bhavati mayā sakṛdāgāmiphalaṃ prāptam iti |
subhūtirāha |

no hīdaṃ bhagavan na sakṛdāgāmina evaṃ bhavati mayā sakṛdāgāmiphalaṃ prāptam iti |

[玄] 佛告善現。於汝意云何。諸一來者頗作是念。我能證得一來果不。善現答言。不也世尊。諸一來者不作是念。我能證得一來之果。

[鳩] 須菩提。於意云何。斯陀含能作是念。我得斯陀含果不。須菩提言。不也世尊。

[Conze] The Lord: What do you think, O Subhūti, does it then occur to the Once-returner, 'by me has the fruit of a Once-returner been attained?'

Subhūti: No indeed, O Lord, it does not occur to the Once-returner, 'by me has the fruit of a Once-returner been attained.'

[Other] Bhagavat said: 'What do you think, O Subhūti, does a Sakṛdāgāmin think in this wise: The fruit of a Sakṛdāgāmin has been obtained by me?' Subhūti said: 'Not indeed, O Bhagavat, a Sakṛdāgāmin does not think in this wise: The fruit of a Sakṛdāgāmin has been obtained by me.'

tatkasya hetoḥ |

na hi sa kaścīd dharmo yaḥ sakṛdāgāmitvam āpannaḥ | tenocyate sakṛdāgāmi-iti |

[玄] 何以故。世尊。以無少法證一來性故名一來。

[鳩] 何以故。斯陀含名一往來。而實無往來。是名斯陀含。

[Conze] And why? Because there is not any dharma that has won Once-returnship. Therefore is he called a Once-returner.

[Other] And why? Because he is not an individual being (dharma), who has obtained the state of a Sakṛdāgāmin. Therefore he is called a Sakṛdāgāmin.'

9c. bhagavān āha |

tat kiṃ manyase subhūte api nv anāgāmina evaṃ bhavati mayā anāgāmiphalaṃ prāptam iti |
subhūtir āha |

no hīdaṃ bhagavan na anāgāmina evaṃ bhavati mayā anāgāmi-phalaṃ prāptam iti |

tatkasya hetoḥ |

na hi sa bhagavan kaścīd dharmo yo'nāgāmitvam āpannaḥ | tenocyate'nāgāmi iti |

[玄] 佛告善現。於汝意云何。諸不還者頗作是念。我能證得不還果不。善現答言。不也世尊。諸不還者不作是念。我能證得不還之果。何以故。世尊以無少法證不還性故名不還。

[鳩] 須菩提。於意云何。阿那含能作是念。我得阿那含果不。須菩提言。不也世尊。何以故。阿那含名爲不來而實無來。是故名阿那含。

Prepared by Ven. Dhammapala (Dec 2004)

[Conze] The Lord: What do you think, O Subhūti, does it then occur to the Never-returned, 'by me has the fruit of a Never-returned been attained?'

Subhūti: No indeed, O Lord, it does not occur to the Never-returned, 'by me has the fruit of a Never-returned been attained.'

And why? Because there is not any dharma that has won Never-returnedship. Therefore is he called a Never-returned.

[Other] Bhagavat said: 'What do you think, O Subhūti, does an Anāgāmin think in this wise: The fruit of an Anāgāmin has been obtained by me?' Subhūti said: 'Not indeed, O Bhagavat, an Anāgāmin does not think in this wise: The fruit of an Anāgāmin has been obtained by me. And why? Because he is not an individual being, who has obtained the state of an Anāgāmin. Therefore he is called an Anāgāmin.'

9d. bhagavān āha |

tat kiṃ manyase subhūte api nv arhata evaṃ bhavati mayā arhattvaṃ prāptam iti |

subhūtir āha |

no hīdaṃ bhagavan na arhata evaṃ bhavati mayā arhattvaṃ prāptam iti |

tatkasya hetoḥ |

na hi sa bhagavan kaścīd dharmo yo'rhan nāma | tenocyate'rhan iti |

[玄] 佛告善現。於汝意云何。諸阿羅漢頗作是念。我能證得阿羅漢不。善現答言。不也世尊。諸阿羅漢不作是念。我能證得阿羅漢性。何以故。世尊。以無少法名阿羅漢。由是因緣名阿羅漢。

[鳩] 須菩提。於意云何。阿羅漢能作是念。我得阿羅漢道不。須菩提言。不也世尊。何以故。實無有法名阿羅漢。

[Conze] The Lord: What do you think, O Subhūti, does it then occur to the Arhat, 'by me has Arhatship been attained?'

Subhūti: No indeed! O Lord, it does not occur to the Arhat, 'by me Arhatship has been attained.'

And why? Because there is not any dharma which is called Arhat. Therefore is he called an Arhat.

[Other] Bhagavat said: 'What do you think, O Subhūti, does an Arhat think in this wise: The fruit of an Arhat has been obtained by me?' Subhūti said: 'Not indeed, O Bhagavat, an Arhat does not think in this wise: The fruit of an Arhat has been obtained by me. And why? Because he is not an individual being, who is called an Arhat. Therefore he is called an Arhat.'

saced bhagavann arhata evaṃ bhaven mayā arhattvaṃ prāptam iti sa eva tasya ātmagrāho bhavet
sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet |

[玄] 世尊。若阿羅漢作如是念。我能證得阿羅漢性。即為執我有情命者士夫補特伽羅等。

[鳩] 世尊。若阿羅漢作是念。我得阿羅漢道。即為著我人眾生壽者。

[Conze] If, O Lord, it would occur to an Arhat, 'by me has Arhatship been attained,' that would be in him a seizing on a self, seizing on a being, seizing on a soul, seizing on a person.

[Other] And if, O Bhagavat, an Arhat were to think in this wise: The state of an Arhat has been obtained by me, he would believe in a self, he would believe in a being, he would believe in a living being, he would believe in a person.

9e. tat kasya hetoḥ |

aham asmi bhagavaṃs tathāgatena arhatā samyaksambuddhena araṇā-vihāriṇām agryō nirdiṣṭaḥ |

aham asmi bhagavann arhan vītarāgaḥ |

na ca me bhagavann evaṃ bhavati arhann asmy ahaṃ vītarāga iti |

Prepared by Ven. Dhammapala (Dec 2004)

[玄] 所以者何。世尊。如來應正等覺說我得無諍住最為第一。世尊。我雖是阿羅漢永離貪欲。而我未曾作如是念。我得阿羅漢永離貪欲。

[鳩] 世尊。佛說我得無諍三昧人中最為第一。是第一離欲阿羅漢。我不作是念。我是離欲阿羅漢。

[Conze] And why? I am, O Lord, the one who has been pointed out by the Tathāgata, Arhat, Fully Enlightened One as the foremost of those who dwell in Peace. I am, O Lord, an Arhat, free from greed. And yet, O Lord, it does not occur to me, 'an Arhat am I and free from greed.'

[Other] 'And why? I have been pointed out, O Bhagavat, by the holy and fully enlightened Tathāgata, as the foremost of those who dwell in virtue²⁰. I, O Bhagavat, am an Arhat, freed from passion. And yet, O Bhagavat, I do not think in this wise: I am an Arhat, I am freed from passion.

sacen mama bhagavann evaṃ bhaven: mayā arhattvaṃ prāptam iti na māṃ tathāgato vyākariṣyad: areṇā-vihāriṇām agryaḥ subhūtiḥ kulaputro na kvacid viharati tenocyate'raṇā-vihāry arena-vihāri iti |

[玄] 世尊。我若作如是念。我得阿羅漢永離貪欲者。如來不應記說我言。善現。善男子得無諍住最為第一。以都無所住。是故如來說名無諍住無諍住。

[鳩] 世尊。我若作是念我得阿羅漢道。世尊則不說須菩提是樂阿蘭那行者。以須菩提實無所行。而名須菩提是樂阿蘭那行。

[Conze] If to me, O Lord, it would thus occur, 'by me has Arhatship been attained,' the Tathāgata would not have declared of me, 'the foremost of those who dwell in Peace, Subhūti, son of good family, dwells not anywhere, therefore is he called 'a dweller in Peace, a dweller in Peace''

[Other] If, O Bhagavat, I should think in this way, that the state of an Arhat has been obtained by me, then the Tathāgata would not have truly prophesied of me, saying: "Subhūti, the son of a good family, the foremost of those dwelling in virtue, does not dwell anywhere, and therefore he is called a dweller in virtue, a dweller in virtue indeed!" (9)

10a. bhagavān āha |

tat kiṃ manyase subhūte, asti sa kaścid dharmo yas tathāgatena dīpaṃkarasya tathāgatasya arhataḥ samyaksaṃbuddhasya antikād udgrhītaḥ |

subhūtir āha |

no hīdaṃ bhagavan, nāsti sa kaścid dharmo yas tathāgatena dīpaṃkarasya tathāgatasya arhataḥ samyaksaṃbuddhasya antikād udgrhītaḥ |

[玄] 佛告善現。於汝意云何。如來昔在然燈如來應正等覺所頗於少法有所取不。善現答言。不也世尊。如來昔在然燈如來應正等覺所都無少法而有所取。

[鳩] 佛告須菩提。於意云何。如來昔在然燈佛所。於法有所得不。世尊。如來在然燈佛所。於法實無所得。

[Conze] The Lord: What do you think, O Subhūti, is there any dharma which has been taken up by Tathāgata when he was in the presence of Dīpankara, the Tathāgata, the Arhat, the Fully Enlightened One?

Subhūti: Not so, O Lord, there is not any dharma which has been taken up by the Tathāgata when he was in the presence of Dīpankara, the Tathāgata, the Arhat, the Fully Enlightened One.

²⁰ [1. Araṇāvihārin. Raṇa is strife, then sin, therefore arana might be peace and virtue, only the a would be short. Probably araṇāvihārin was formed with reference to āraṇya-vihārin, living in the forest, retired from the world, and in peace, just as arhan, worthy, was changed into arahan, the destroyer of sin. Beal translates, 'one who delights in the mortification of an Araṇyaka (forest devotee).' De Harlez: 'chey de ceux qui ne sont plus attachés à la jouissance.'

[Other] Bhagavat said: 'What do you think, O Subhūti, is there anything (dharma) which the Tathāgata has adopted from the Tathāgata Dīpankara²¹, the holy and fully enlightened?' Subhūti said: 'Not indeed, O Bhagavat; there is not anything which the Tathāgata has adopted from the Tathāgata Dīpankara, the holy and fully enlightened.'

10b. bhagavān āha |

yaḥ kaścit subhūte bodhisattva evaṃ vaded: ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi iti, sa vitatham vadet | tatkaśya hetoḥ | kṣetra-vyūhāḥ kṣetra-vyūhā iti subhūte'vyūhās te tathāgatena bhāṣitāḥ | tenocyante kṣetra-vyūhā iti |

[玄] 佛告善現。若有菩薩作如是言。我當成辦佛土功德莊嚴。如是菩薩非真實語。何以故。善現。佛土功德莊嚴佛土功德莊嚴者。如來說非莊嚴。是故如來說名佛土功德莊嚴佛土功德莊嚴。

[鳩] 須菩提。於意云何。菩薩莊嚴佛土不。不也世尊。何以故。莊嚴佛土者則非莊嚴。是名莊嚴。

[Conze] The Lord: If any Bodhisattva would speak thus: 'I will create harmonious Buddha-fields', he would speak falsely. And why? The harmonies of Buddha-fields, the harmonies of Buddha-fields', O Subhūti, as no-harmonies have they been taught by the Tathāgata. Therefore are they called 'harmonious Buddha-fields.'

[Other] Bhagavat said: 'If, O Subhūti, a Bodhisattva should say: "I shall create numbers of worlds," he would say what is untrue. And why? Because, O Subhūti, when the Tathāgata preached: Numbers of worlds, numbers of worlds indeed! they were preached by him as no-numbers. Therefore they are called numbers of worlds.'

10c. tasmāt tarhi subhūte bodhisattvena mahāsattvenaivam apratiṣṭhitam cittam utpādayitavyam yan na kvacit pratiṣṭhitam cittam utpādayitavyam na rūpa-pratiṣṭhitam cittam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitam cittam utpādayitavyam | tad yathāpi nāma subhūte puruṣo bhaved upeta-kāyo mahā-kāyo yat tasyaivaṃrūpa ātma-bhāvaḥ syāt tad yathāpi nāma sumeruḥ parvata-rājaḥ tat kiṃ manyase subhūte api nu mahān sa ātmabhāvo bhavet |

[玄] 是故善現。菩薩如是都無所住應生其心。不住於色應生其心。不住非色應生其心。不住聲香味觸法應生其心。不住非聲香味觸法應生其心。都無所住應生其心。佛告善現。如有士夫具身大身其色自體。假使譬如妙高山王。善現。於汝意云何。彼之自體為廣大不。

[鳩] 是故須菩提。諸菩薩摩訶薩應如是生清淨心。不應住色生心。不應住聲香味觸法生心。應無所住而生其心。須菩提。譬如有人身如須彌山王。於意云何。是身為大不。須菩提言。甚大世尊。何以故。佛說非身是名大身。須菩提。如恒河中有沙數。如是沙等恒河。於意云何。是諸恒河沙寧為多不。

[Conze] Therefore then, O Subhūti, the Bodhisattva, the great being, should thus produce an unsupported thought i.e., he should produce a thought which is nowhere supported, he should produce a thought which is not supported by form, he should produce a thought which is not supported by sounds, smells, tastes, touchables, or mind-objects. Suppose, Subhūti, there were a man, endowed with a body, a huge body, so that his personal existence were of such a kind as Sumeru, king of mountains. Do you think, Subhūti, that would be a huge personal existence?

[Other] 'Therefore, O Subhūti, a noble-minded Bodhisattva should in this wise frame an independent mind, which is to be framed as a mind not believing in anything, not believing in form, not believing in sound, smell, taste, and anything that can be touched. Now, for instance, O Subhūti, a man might have a body and a large body, so that his size should be as large as the king of mountains, Sumeru. Do you think then, O Subhūti, that his selfhood (he himself) would be large?'

²¹ A former Buddha.

subhūtir āha |
mahān sa bhagavan mahān sugata sa ātmabhāvo bhavet |
tatkasya hetoḥ |
ātmabhāva ātmabhāva iti bhagavann abhāvaḥ sa tathāgatena bhāṣitaḥ |
tenocyata ātmabhāva iti | na hi bhagavan sa bhāvo nābhāvaḥ | tenocyata ātmabhāva iti |

[玄] 善現答言。彼之自體。廣大世尊。廣大善逝。何以故。世尊彼之自體如來說非彼體故名自體。非以彼體故名自體。

[鳩]

[Conze] Subhūti: Yes, huge, O Lord, huge, O Well-Gone, would his personal existence be. And why so? 'personal existence, personal existence', as no-existence that has been taught by the Tathāgata; for not, O Lord, is that existence or non-existence. Therefore is it called 'personal existence.'

[Other] Subhūti said: 'Yes, O Bhagavat, yes, O Sugata, his selfhood would be large. And why? Because, O Bhagavat, when the Tathāgata preached: "Selfhood, selfhood indeed!" it was preached by him as no-selfhood. Therefore it is called selfhood.' (10)

11. bhagavān āha |
tat kiṃ manyase subhūte yāvatyo gaṅgāyāṃ mahānadyāṃ vālukās tāvatya eva gaṅga-nadyo bhaveyuḥ,
tāsu yā vālukā api nu tā bahavyo bhaveyuḥ |
subhūtir āha |
tā eva tāvad bhagavan bahavyo gaṅgā-nadyo bhaveyuḥ, prāḅ eva yās tāsu gaṅgā-nadiṣu vālukāḥ |

[玄] 佛告善現。於汝意云何。乃至殞伽河中所有沙數。假使有如是沙等殞伽河。是諸殞伽河沙寧爲多不。善現答言。甚多世尊甚多善逝。諸殞伽河尚多無數何況其沙。

[鳩] 須菩提言。甚多世尊。但諸恒河尚多無數。何況其沙。

[Conze] The Lord: What do you think, O Subhūti, if there were as many Gangā rivers as there are grains of sand in the large river Gangā, would the grains of sand in them be many?
Subhūti: 'Those Gangā rivers would indeed be many, much more so the grains of sand in them.'

[Other] Bhagavat said: 'What do you think, O Subhūti, if there were as many Gangā rivers as there are grains of sand in the large river Gangā, would the grains of sand be many?' Subhūti said: 'Those Gangā rivers would indeed be many, much more the grains of sand in those Gangā rivers.'

Bhagavān āha |
ārocayāmi te subhūte pratedayāmi te yāvatyas tāsu gaṅgā-nadiṣu vālukā bhaveyus, tāvato loka-
dhātūn kaścīd eva strī vā puruṣo vā sapta-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo' rhabhyaḥ
samyaksambuddhebhyo dānaṃ dadyāt, tatkiṃ manyase subhūte api nu sā strī vā puruṣo vā tato
nidānaṃ bahu puṇya-skandhaṃ prasunuyāt |

[玄] 佛言善現。吾今告汝開覺於汝。假使若善男子或善女人。以妙七寶盛滿爾所殞伽河沙等世界。奉施如來應正等覺。善現。於汝意云何。是善男子或善女人。由此因緣所生福聚寧爲多不。

[鳩] 須菩提。我今實言告汝。若有善男子善女人。以七寶滿爾所恒河沙數三千大千世界。以用布施得福多不。

[Conze] The Lord: This is what I announce to you, O Subhūti, this I what I make known to you — If some woman or man had filled with the seven treasures as many world systems as there would be grains of sand in

those Gangā rivers, and would give them as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones, — what do you think, O Subhūti, would that woman or man on the strength of that beget a great heap of merit?

[Other] Bhagavat said: 'I tell you, O Subhūti, I announce to you, If a woman or man were to fill with the seven treasures as many worlds as there would be grains of sand in those Gangā rivers and present them as a gift to the holy and fully enlightened Tathāgatas--What do you think, O Subhūti, would that woman or man on the strength of this produce a large stock of merit?'

Subhūtir āha |

bahu bhagavan bahu sugata strī vā puruṣo vā tato nidānaṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam |

[玄] 善現答言。甚多世尊。甚多善逝。是善男子或善女人由此因緣所生福聚其量甚多。

[鳩] 須菩提言。甚多世尊。

[Conze] Subhūti: Great, O Lord, great, O Well-gone, would be the heap of merit, immeasurable and incalculable, which a woman or man would beget on the strength of that.

[Other] Subhūti said: 'Yes, O Bhagavat, yes, O Sugata, that woman or man would on the strength of this produce a large stock of merit, immeasurable and innumerable.'

Bhagavān āha |

yaś ca khalu punaḥ subhūte strī vā puruṣo vā tāvato loka-dhātūn sapta-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo r'hadbhyāḥ samyaksambuddhebhyo dānaṃ dadyāt yaś ca kulaputro vā kuladuhitā veto dharma-paryāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya parebhyo deśayet saṃprakāśayed ayam eva tato nidānaṃ bahutaraṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam |

[玄] 佛復告善現。若以七寶盛滿爾所沙等世界。奉施如來應正等覺。若善男子或善女人。於此法門乃至四句伽他受持讀誦究竟通利。及廣爲他宣說開示如理作意。由此因緣所生福聚。甚多於前無量無數。

[鳩] 佛告須菩提。若善男子善女人。於此經中乃至受持四句偈等。爲他人說。而此福德勝前福德。

[Conze] The Lord: And if, O Subhūti, on the one side a woman or man had filled so many world systems with the seven treasures, and given them as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones, — and if, on the other hand, a son or daughter of good family had taken up from this discourse on dharma but one stanza of four lines, and were to demonstrate and illuminate it for others, then the latter indeed would on the strength of that beget a greater heap of merit, immeasurable and incalculable.

[Other] Bhagavat said: 'And if, O Subhūti, a woman or man having filled so many worlds with the seven treasures should give them as a gift to the holy and enlightened Tathāgatas, and if another son or daughter of a good family, after taking from this treatise of the Law one Gāthā of four lines only, should fully teach others and explain it, he, indeed, would on the strength of this produce a larger stock of merit, immeasurable and innumerable.' (11)

12. api tu khalu punaḥ subhūte yasmin pṛthivī-pradeśa ito dharma-paryāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya bhāṣyeta vā saṃprakāśyeta vā, sa pṛthivīpradeśaś caitya-bhūto bhavet sadeva-mānuṣa-asurasya lokasya; kaḥ punar vādo ya imaṃ dharmaparyāyaṃ sakala-samāptaṃ dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyāś ca vistareṇa saṃprakāśayiṣyanti |
paramēṇa te subhūte āścaryeṇa samanvāgatā bhaviṣyanti |
tasmimś ca subhūte pṛthivī-pradeśe śāstā viharaty anyatara-anyataro vā vijñaguru-sthānīyaḥ |

[玄] 復次善現。若地方所於此法門。乃至爲他宣說開示四句伽他。此地方所尙爲世間諸天及人阿素洛等之所供養如佛靈廟。何況有能於此法門。具足究竟書寫受持讀誦究竟通利。及廣爲他宣說開示如理作意。如是有情成就最勝希有功德。此地方所大師所住。或隨一一尊重處所。若諸有智同梵行者說是語已。

[鳩] 復次須菩提。隨說是經乃至四句偈等。當知此處一切世間天人阿修羅。皆應供養如佛塔廟。何況有人盡能受持讀誦。須菩提。當知是人成就最上第一希有之法。若是經典所在之處。則爲有佛若尊重弟子。

[Conze] Then again, O Subhūti, that spot of earth where one has taken from this discourse on dharma but one stanza of four lines, taught it or illuminated it, that spot of earth would be like a shrine for the whole world with its Gods, men and Asuras. What then should we say of those who will bear in mind this discourse on dharma in its entirety, who will recite, study and illuminate it in full detail for others? Most wonderfully blest, Subhūti, will they be. And on that spot of earth, Subhūti, either the Teacher dwells, or a sage representing him.

[Other] 'Then again, O Subhūti, that part of the world in which, after taking from this treatise of the Law one Gāthā of four lines only, it should be preached or explained, would be like a Caitya (holy shrine) for the whole world of gods, men, and spirits; what should we say then of those who learn the whole of this treatise of the Law to the end, who repeat it, understand it, and fully explain it to others? They, O Subhūti, will be endowed with the highest wonder²². And in that place, O Subhūti, there dwells the teacher²³, or one after another holding the place of the wise preceptor²⁴.' (12)

13a. evam ukta āyusmān subhūtir bhagavantam etad avocat |
ko nāma ayaṃ bhagavan dharmaparyāyāḥ katham cainaṃ dhārayāmi |
evam ukte bhagavān āyusmantam subhūtim etad avocat | prajñāpāramitā nāma ayaṃ subhūte
dharmaparyāyāḥ | evam cainaṃ dhāraya |
tatasya hetoḥ | yaiva subhūte prajñāpāramitā tathāgatena bhāṣitā saiva-a-pāramitā tathāgatena bhāṣitā
| tenocyate prajñāpāramiteti |

[玄] 具壽善現復白佛言。世尊。當何名此法門。我當云何奉持。作是語已。佛告善現言。具壽。今此法門。名爲能斷金剛般若波羅蜜多。如是名字汝當奉持。何以故。善現。如是般若波羅蜜多。如來說爲非般若波羅蜜多。是故如來說名般若波羅蜜多。

[鳩] 爾時須菩提白佛言。世尊。當何名此經。我等云何奉持。佛告須菩提。是經名爲金剛般若波羅蜜。以是名字汝當奉持。所以者何。須菩提。佛說般若波羅蜜。則非般若波羅蜜。

[Conze] Subhūti: What then, O Lord, is (this) discourse on dharma, and how should I bear it in mind? The Lord: Wisdom which has gone beyond, Subhūti, is this discourse on dharma called, and as such should you bear it in mind. And why? Just that which has been taught by the Tathāgata as the wisdom which has gone beyond, just that has been taught by the Tathāgata as not gone beyond. Therefore is it called 'Wisdom which has gone beyond.'

[Other] After these words, the venerable Subhūti spoke thus to Bhagavat: 'O Bhagavat, how is this treatise of the Law called, and how can I learn it?' After this, Bhagavat spoke thus to the venerable Subhūti: 'This treatise of the Law, O Subhūti, is called the Prajñā-pāramitā (Transcendent wisdom), and you should learn it by that name. And why? Because, O Subhūti, what was preached by the Tathāgata as the Prajñā-pāramitā, that was preached by the Tathāgata as no-Pāramitā. Therefore it is called the Prajñā-pāramitā.'

²² With what excites the highest wonder.

²³ Śastā, often the name of Budha, Pāli sattha.

²⁴ This may refer to a succession of teachers handing down the tradition one to the other.

13b. tatkiṃ manyase subhūte api nv asti sa kaścīd dharmo yas tathāgatena bhāṣitaḥ |
subhūtir āha | no hīdaṃ bhagavan nāsti sa kaścīd dharmo yas tathāgatena bhāṣitaḥ |

[玄] 佛告善現。於汝意云何。頗有少法如來可說不。善現答言。不也世尊。無有少法如來可說。

[鳩]。須菩提。於意云何。如來有所說法不。須菩提白佛言。世尊。如來無所說。

[Conze] What do you think, O Subhūti, is there any dharma which has been taught by the Tathāgata?
Subhūti: No indeed, O Lord, there is not any dharma which has been taught by the Tathāgata.'

[Other] 'Then, what do you think, O Subhūti, is there anything (dharma) that was preached by the Tathāgata?'
Subhūti said: 'Not indeed, O Bhagvat, there is not anything that was preached by the Tathāgata.'

13c. bhagavān āha |

tatkiṃ manyase subhūte yāvat trisāhasramahāsāhasre lokadhātau pṛthivīrajaḥ kaccit tad bahu bhavet |
subhūtir āha |
bahu bhagavan bahu sugata pṛthivīrajo bhavet |
tatkasya hetoḥ |
yat tad bhagavan pṛthivīrajas tathāgatena bhāṣitam a-rajas tad bhagavaṃs tathāgatena bhāṣitam |
tenocyate pṛthivīraja iti |
yo'py asau lokadhātus tathāgatena bhāṣito'dhātuḥ sa tathāgatena bhāṣitaḥ |
tenocyate lokadhātur iti |

[玄] 佛告善現。乃至三千大千世界大地微塵寧爲多不。善現答言。此地微塵甚多世尊。甚多善逝。佛言善現。大地微塵如來說非微塵。是故如來說名大地微塵。諸世界如來說非世界。是故如來說名世界。

[鳩] 須菩提。於意云何。三千大千世界所有微塵是爲多不須菩提言。甚多世尊。須菩提。諸微塵如來說非微塵。是名微塵。如來說世界非世界。是名世界。

[Conze] The Lord: What do you think, O Subhūti, (when you consider) the number of particles of dust in this world system of 1,000 million worlds, — would they be many?

Subhūti: Many, O Lord, many, O Well-gone, would the particles of dust be. And why? Because, O Lord, what was taught as particles of dust by the Tathāgata, as no-particles that was taught by the Tathāgata.

Therefore are they called 'particles of dust'. And that which as a world system was taught by the Tathāgata, as a no-system that has been taught by the Tathāgata. Therefore is it called a 'world system'.

[Other] Bhagavat said. 'What do you think then, O Subhūti,--the dust of the earth which is found in this sphere of a million millions of worlds, is that much?' Subhūti said: 'Yes, O Bhagavat, yes, O Sugata, that dust of the earth would be much. And why? Because, O Bhagavat, what was preached by the Tathāgata as the dust of the earth, that was preached by the Tathāgata as no-dust. Therefore it is called the dust of the earth. And what was preached by the Tathāgata as the sphere of worlds, that was preached by the Tathāgata as no-sphere. Therefore it is called the sphere of worlds.'

13d. bhagavān āha |

tatkiṃ manyase subhūte dvātriṃśan mahāpuruṣa-lakṣaṇais tathāgato'rhan samyaksambuddho draṣṭavyaḥ |
subhūtir āha |
no hīdaṃ bhagavan na dvātriṃśan-mahāpuruṣa-lakṣaṇais tathāgato'rhan samyaksambuddho draṣṭavyaḥ |
tat kasya hetoḥ |
yāni hi tāni bhagavan dvātriṃśan mahāpuruṣa-lakṣaṇāni tathāgatena bhāṣitāny a-lakṣaṇāni tāni bhagavaṃs tathāgatena bhāṣitāni |

tenocyante dvātriṃśan-mahāpuruṣa-lakṣaṇānīti |

[玄] 佛告善現。於汝意云何。應以三十二大士夫相觀於如來應正等覺不。善現答言。不也世尊。不應以三十二大士夫相觀於如來應正等覺。何以故。世尊。三十二大士夫相如來說為非相。是故如來說名三十二大士夫相。

[鳩] 須菩提。於意云何。可以三十二相見如來不。不也世尊。不可以三十二相得見如來。何以故。如來說三十二相即是非相。是名三十二相。

[Conze] The Lord: What do you think, O Subhūti, is the Tathāgata, Arhat, Fully Enlightened One to be seen by means of the thirty-two marks of the Superman?

Subhūti: No indeed, O Lord, the Tathāgata, Arhat, Fully Enlightened One is not to be seen by means of the 32 marks of the Superman. And why? Because those 32 marks of the Superman which were taught by the Tathāgata, as no-marks they were taught by the Tathāgata. Therefore are they called the thirty-two marks of the Superman.

[Other] Bhagavat said: 'What do you think, O Subhūti, is a holy and fully enlightened Tathāgata to be seen (known) by the thirty-two signs of a hero?' Subhūti said: 'No indeed, O Bhagavat; a holy and fully enlightened Tathāgata is not to be seen (known) by the thirty-two signs of a hero. And why? Because what was preached by the Tathāgata as the thirty-two signs of a hero, that was preached by the Tathāgata as no-signs. Therefore they are called the thirty-two signs of a hero.'

13e. bhagavān āha |

yaś ca khalu punaḥ subhūte strī vā puruṣo vā dine dine gaṅgā-nadī-vālukā-samān ātma-bhāvān parityajet, evaṃ parityajan gaṅgā-nadī-vālukā-samān kalpāṃs tān ātmabhāvān parityajet, yaś ceto dharmaparyāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya parebhyo deśayet samprakāśayed, ayam eva tato nidānaṃ bahutaraṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam |

[玄] 佛復告善現言。假使若有善男子或善女人。於日日分捨施殑伽河沙等自體。如是經殑伽河沙等劫數捨施自體。復有善男子或善女人。於此法門乃至四句伽他。受持讀誦究竟通利。及廣為他宣說開示如理作意。由是因緣所生福聚甚多於前無量無數。

[鳩] 須菩提。若有善男子善女人。以恒河沙等身命布施。若復有人於此經中乃至受持四句偈等。為他人說其福甚多。

[Conze] The Lord: And again, O Subhūti, suppose a woman or man would day by day renounce all they have and all they are, as many times as there are grains of sand in the river Gaṅgā, and if they should renounce all they have and all they are for as many kalpas as there are grains of sand in the river Gaṅgā, — but if someone else would, after taking from this discourse on dharma but one stanza of four lines, demonstrate and illuminate it to others, then this latter on the strength of that would beget a greater heap of merit, immeasurable and incalculable.

[Other] Bhagavat said: 'If, O Subhūti, a woman or man should day by day sacrifice his life (selfhood²⁵ as many times as there are grains of sand in the river Gaṅgā, and if he should thus sacrifice his life for as many kalpas as there are grains of sand in the river Gaṅgā, and if another man, after taking from this treatise of the Law one Gāthā of four lines only, should fully teach others and explain it, he indeed would on the strength of this produce a larger stock of merit, immeasurable and innumerable.' (13)

14a. atha khalv āyusmān subhūtir dharmā-vegāna-āsrūṇi prāmuñcat, so 'srūṇi pramṛjya bhagavantam etad avocat |

āścaryaṃ bhagavan parama-āścaryaṃ sugata, yāvad ayaṃ dharmā-paryāyas tathāgatena

²⁵ Ātmabhāva seems to refer here to the living body, not to the spiritual Ātman, which, according to Buddha, can be got rid of by knowledge only. Buddha himself sacrificed his life again and again, and a willingness to die would probably be accepted for the deed.

bhāṣito'grayāna-saṃprasthitānāṃ sattvānāṃ arthāya śreṣṭha-yāna-saṃprasthitānāṃ arthāya yato me
bhagavañ jñānam utpannam |
na mayā bhagavañ jātva evaṃrūpo dharmaparyāyaḥ śruta-pūrvaḥ |
paramēṇa te bhagavann āścāryeṇa samanvāgatā bodhisattvā bhaviṣyanti ya iha sūtre bhāṣyamāṇe
śrutvā bhūta-saṃjñāṃ utpādayiṣyanti |
tatkasya hetoḥ |
yā caiśā bhagavan bhūta-saṃjñā saiva-abhūta-saṃjñā |
tasmāt tathāgato bhāṣate bhūta-saṃjñā bhūta-saṃjñeti |

[玄] 爾時具壽善現。聞法威力悲泣墮淚。俛仰捫淚而白佛言。甚奇希有世尊。最極希有善逝如來今者所說法門。普為發趣最上乘者作諸義利。普為發趣最勝乘者作諸義利。世尊。我昔生智以來未曾得聞如是法門。世尊。若諸有情聞說如是甚深經典生真實想。當知成就最勝希有。何以故。世尊。諸真實想真實想者。如來說為非想。是故如來說名真實想真實想。

[鳩] 爾時須菩提聞說是經深解義趣。涕淚悲泣而白佛言。希有世尊。佛說如是甚深經典。我從昔來所得慧眼。未曾得聞如是之經。世尊。若復有人得聞是經。信心清淨則生實相。當知是人成就第一希有功德。世尊。是實相者則是非相。是故如來說名實相。

[Conze] Thereupon the Venerable Subhūti, by the impact of dharma, was moved to tears. Having shed tears, he thus spoke to the Lord: It is wonderful, O Lord, it is exceedingly wonderful, O Sugata, how well this discourse on dharma has been taught by the Tathāgata, for the weal of those beings who have set out in the best vehicle, for the weal of those set out in the most excellent vehicle. Through it cognition has been produced in me. Not by me has such a discourse on dharma ever been heard before. Most wonderfully blest will be those Bodhisattvas who, when this Sūtra is being taught, on hearing it will produce a true perception. And why? That which is true perception, that is indeed no true perception. Therefore the Tathāgata teaches, "true perception, true perception".

[Other] At that time, the venerable Subhūti was moved by the power of the Law, shed tears, and having wiped his tears, he thus spoke to Bhagavat: 'It is wonderful, O Bhagavat, it is exceedingly wonderful, O Sugata, how fully this teaching of the Law has been preached by the Tathāgata for the benefit of those beings who entered on the foremost path (the path that leads to Nirvāṇa), and who entered on the best path, from whence, O Bhagavat, knowledge has been produced in me. Never indeed, O Bhagavat, has such a teaching of the Law been heard by me before. Those Bodhisattvas, O Bhagavat, will be endowed with the highest wonder²⁶[1], who when this Sūtra is being preached hear it and will frame to themselves a true idea. And why? Because what is a true idea is not a true idea. Therefore the Tathāgata preaches: "A true idea, a true idea indeed!"

14b. na mama bhagavan duṣkaraṃ yad ahaṃ imaṃ dharmaparyāyaṃ bhāṣyamāṇam avakālpayāmy
adhimucye | ye'pi te bhagavan sattvā bhaviṣyanti anāgate'dhvani paścime kāle paścime samaye
paścimāyāṃ pañca-śatyāṃ saddharma-vipralope vartamāne, ya imaṃ bhagavan dharmaparyāyam
udgrahiṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa saṃprakāśayiṣyanti te
parama-āścāryeṇa samanvāgatā bhaviṣyanti |

[玄] 世尊。我今聞說如是法門。領悟信解未為希有。若諸有情於當來世後時後分後五百歲。正法將滅時分轉時。當於如是甚深法門。領悟信解受持讀誦究竟通利。及廣為他宣說開示如理作意。當知成就最勝希有。

[鳩] 世尊。我今得聞如是經典。信解受持不足為難。若當來世後五百歲。其有眾生得聞是經信解受持。是人則為第一希有。

[Conze] It is not difficult for me that I should accept and believe this discourse on dharma when it is being taught. But those beings who will be in a future period, in the last time, in the last epoch, in the last 500 years,

²⁶ Will possess miraculous powers, and will be admired.

at the time of the collapse of the good doctrine, and who, O Lord, will take up this discourse on dharma, bear it in mind, recite it, study it, and illuminate it in full detail for others, these will be most wonderfully blest.

[Other] 'It is no wonder to me, O Bhagavat, that I accept and believe this treatise of the Law, which has been preached. And those beings also, O Bhagavat, who will exist in the future, in the last time, in the last moment, in the last 500 years, during the time of the decay of the good Law, who will learn this treatise of the Law, O Bhagavat, remember it, recite it, understand it, and fully explain it to others, they will indeed be endowed with the highest wonder.

14c. api tu khalu punar bhagavan na teṣāṃ ātmasaṃjñā pravartīṣyate na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā pravartīṣyate, nāpi teṣāṃ kācīti saṃjñā nāsaṃjñā pravartate |
tatkasya hetoḥ |
yā sā bhagavann ātma-saṃjñā saiva-a-saṃjñā | yā sattva-saṃjñā jīva-saṃjñā pudgala-saṃjñā saivāsaṃjñā |
tatkasya hetoḥ |
sarva-saṃjñā-apagatā hi buddhā bhagavantaḥ |

[玄] 何以故。世尊。彼諸有情無我想轉。無有情想無命者想無士夫想無補特伽羅想無意生想無摩訶婆想無作者想無受者想轉。所以者何。世尊。諸我想即是非想。諸有情想命者想士夫想補特伽羅想意生想摩訶婆想作者想受者想即是非想。何以故。諸佛世尊離一切想。作是語已。

[鳩] 何以故。此人無我相人相眾生相壽者相。所以者何。我相即是非相。人相眾生相壽者相即是非相。何以故。離一切諸相則名諸佛。

[Conze] In them, however, no perception of a self will take place, no perception of a being, no perception of a soul, no perception of a person. And why? That, O Lord, which is perception of self, that is indeed no perception. That which is perception of a being, perception of a soul, perception of a person, that is indeed no perception. And why? Because the Buddhas, the Lords have left all perceptions behind.

[Other] But, O Bhagavat, there will not arise in them any idea of a self, any idea of a being, of a living being, or a person, nor does there exist for them any idea or no-idea. And why? Because, O Bhagavat, the idea of a self is no-idea, and the idea of a being, or a living being, or a person is no-idea. And why? Because the blessed Buddhas are freed from all ideas.'

14d. evam ukte bhagavān āyusmantaṃ subhūtim etad avocat |
evam etat subhūte evam etat |
parama-āścarya-samanvāgatās te sattvā bhaviṣyanti ya iha subhūte sūtre bhāṣyamāṇe nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante |
tatkasya hetoḥ |
paramapāramiteyaṃ subhūte tathāgatena bhāṣitā yaduta-a-pāramitā |
yāṃ ca subhūte tathāgataḥ parama-pāramitāṃ bhāṣate tām aparimāṇā api buddhā bhagavanto bhāṣante |
tenocyate parama-pāramiteti |

[玄] 爾時世尊。告具壽善現言。如是如是。善現。若諸有情聞說如是甚深經典。不驚不懼無有怖畏。當知成就最勝希有。何以故。善現。如來說最勝波羅蜜多。謂般若波羅蜜多。善現。如來說最勝波羅蜜多。無量諸佛世尊所共宣說故。名最勝波羅蜜多。如來說最勝波羅蜜多。即非波羅蜜多。是故如來說名最勝波羅蜜多。

[鳩] 佛告須菩提。如是如是若復有人得聞是經。不驚不怖不畏。當知是人甚為希有。何以故。須菩提。如來說第一波羅蜜非第一波羅蜜。是名第一波羅蜜。

[Conze] The Lord: So it is, O Subhūti, so it is. Most wonderfully blest will be those beings who, when this Sutra is being taught, will not tremble, nor be frightened nor terrified. And why? As the highest perfection, Subhūti, has this been taught by the Tathāgata, i.e., as no-perfection. And, O Subhūti, what the Tathāgata

teaches as the Paramapāramitā, that also the innumerable (aparimāṇa) Blessed Buddhas do teach. Therefore is it called the Paramapāramitā (highest perfection).

[Other] After these words, Bhagavat thus spoke to the venerable Subhūti: 'So it is, O Subhūti, so it is. Those beings, O Subhūti, who when this Sūtra was being recited here will not be disturbed or frightened or become alarmed, will be endowed with the highest wonder. And why? Because, O Subhūti, this was preached by the Tathāgata, as the Paramapāramitā, which is no-Pāramitā. And, O Subhūti, what the Tathāgata preaches as the Paramapāramitā, that was preached also by immeasurable blessed Buddhas. Therefore it is called the Paramapāramitā.

14e. api tu khalu punaḥ subhūte yā tathāgatasya kṣānti-pāramitā saivāpāramitā |
tatkasya hetoḥ |

yadā me subhūte kaliṅga rājā-aṅga-pratyaṅga-māmsāny acchaitsīt, tasmin samaya ātma-saṃjñā vā
sattva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā nāpi me kācit saṃjñā vā asaṃjñā vā babhūva |
tatkasya hetoḥ |

sacem me subhūte tasmin samaya ātma-saṃjñā-abhaviṣyad vyāpāda-saṃjñā api me tasmin
samaye bhaviṣyat |

sacet sattva-saṃjñā jīva-saṃjñā pudgala-saṃjñā-abhaviṣyad, vyāpāda-saṃjñā api me tasmin
samaye bhaviṣyat |

[玄] 復次善現。如來說忍辱波羅蜜多。即非波羅蜜多。是故如來說名忍辱波羅蜜多。何以故。善現。我昔過去世曾為羯利王斷支節肉。我於爾時都無我想或有情想或命者想或士夫想或補特伽羅想或意生想或摩訶婆想或作者想或受者想。我於爾時都無有想亦非無想。何以故。善現。我於爾時若有我想。即於爾時應有恚想。我於爾時若有有情想命者想士夫想補特伽羅想意生想摩訶婆想作者想受者想即於爾時應有恚想。

[鳩] 須菩提。忍辱波羅蜜如來說非忍辱波羅蜜。何以故。須菩提。如我昔為歌利王割截身體。我於爾時無我相無人相無眾生相無壽者相。何以故。我於往昔節節支解時。若有我相人相眾生相壽者相應生瞋恨。

[Conze] Moreover, Subhūti, that which is the Tathāgata's perfection of patience, that is really no-perfection. And why? Because, O Subhūti, when the king of Kalinga cut my flesh from every limb, at that time I had no perception of a self, no perception of a being, no perception of a soul, no perception of a person, nor had I any perception or no-perception. And why? If, O Subhūti, at that time I had had a perception of self, I would also have had a perception of ill-will at that time. If I had had a perception of a being, a perception of a soul, a perception of a person, then I would also have had a perception of ill-will at that time.

[Other] 'And, O Subhūti, the Pāramitā or the highest perfection of endurance (kṣānti) belonging to a Tathāgata, that also is no-Pāramitā. And why? Because, O Subhūti, at the time when the king of Kalinga²⁷ cut my flesh from every limb, I had no idea of a self, of a being, of a living being, or of a person; I had neither an idea nor no-idea. And why? Because, O Subhūti, if I at that time had had an idea of a self, I should also have had an idea of malevolence. If I had had an idea of a being, or of a living being, or of a person, I should also have had an idea of malevolence.

tatkasya hetoḥ |

abhijānāmy ahaṃ subhūte'tite'dhvani pañca jāti-śātāni yad ahaṃ kṣāntivādī ṛṣir abhūvam |
tatra api me na ātma-saṃjñā babhūva, na sattva-saṃjñā na jīva-saṃjñā na pudgala-saṃjñā babhūva |
tasmāt tarhi subhūte bodhisattvena mahāsattvena sarva-saṃjñā vivarjayitvā anuttarāyāṃ
samyaksambodhau cittam utpādayitavyam |

na rūpa-pratiṣṭhitam cittam utpādayitavyam na śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitam
cittam utpādayitavyam na dharma-pratiṣṭhitam cittam utpādayitavyam na adharma-pratiṣṭhitam cittam

²⁷ The Chinese text points to Kalirājā. On this Kalirājā or Kalinrīpa see Lalita-vistara, p. 191.

utpādayitavyaṃ na kvacit pratiṣṭhitam cittam utpādayitavyam |

[玄]何以故。善現。我憶過去五百生中。曾爲自號忍辱仙人。我於爾時都無我想。無有情想無命者想無士夫想無補特伽羅想無意生想無摩訶婆想無作者想無受者想。我於爾時都無有想亦非無想。是故善現。菩薩摩訶薩遠離一切想。應發阿耨多羅三藐三菩提心。不住於色應生其心。不住非色應生其心。不住聲香味觸法應生其心。不住非聲香味觸法應生其心。都無所住應生其心。

[鳩]須菩提。又念過去於五百世作忍辱仙人。於爾所世無我相無人相無眾生相無壽者相。是故須菩提。菩薩應離一切相發阿耨多羅三藐三菩提心。不應住色生心。

[Conze] And why? By my super-knowledge I know the past, 500 births, and how I have been the *Rishi* 'preacher of patience'. Then also have I had no perception of a self, no perception of a being, no perception of a soul, no perception of a person. Therefore then, O Subhūti, the Bodhi-being, the great being, after he has got rid of all perceptions, should produce a thought of utmost, right and perfect enlightenment. Unsupported by form should a thought be produced, unsupported by sounds, smells, tastes, touchables or mind-objects should a thought be produced, unsupported by dharma should a thought be produced, unsupported by no-dharma should a thought be produced, unsupported by anything should a thought be produced.

[Other] And why? Because, O Subhūti, I remember the past 500 births, when I was the *Rishi* Kshāntivādin (preacher of endurance). At that time also, I had no idea of a self, of a being, of a living being, of a person. Therefore then, O Subhūti, a noble-minded Bodhisattva, after putting aside all ideas, should raise his mind to the highest perfect knowledge. He should frame his mind so as not to believe (depend) in form, sound, smell, taste, or anything that can be touched, in something (dharma), in nothing or anything.

tatkasya hetoḥ |

yat pratiṣṭhitam tad eva apratiṣṭhitam |

tasmād eva tathāgato bhāṣate apratiṣṭhitena bodhisattvena dānaṃ dātavyam |

na rūpa-śabda-gandha-rasa-spraṣṭavya-dharma-pratiṣṭhitena dānaṃ dātavyam |

[玄]何以故。善現。諸有所住則爲非住。是故如來說諸菩薩。應無所住而行布施。不應住色聲香味觸法而行布施

[鳩]不應住聲香味觸法生心。應生無所住心。若心有住則爲非住。是故佛說菩薩心不應住色布施。

[Conze] And why? All supports have actually no support. It is therefore that the Tathāgata teaches: by an unsupported Bodhisattva should a gift be given, not by one who is supported by forms, sounds, smells, tastes, touchables or mind-objects.

[Other] And why? Because what is believed is not believed (not to be depended on). Therefore the Tathāgata preaches: "A gift should not be given by a Bodhisattva who believes in anything, it should not be given by one who believes in form, sound, smell, taste, or anything that can be touched."

14f. api tu khalu punaḥ subhūte bodhisattvenaivamrūpo dāna-parityāgaḥ kartavyaḥ sarva-sattvānām arthāya |

tatkasya hetoḥ |

yā caiśā subhūte sattva-saṃjñā saivāsaṃjñā |

ya evaṃ te sarva-sattvās tathāgatena bhāṣitās ta evāsattvāḥ |

tatkasya hetoḥ |

bhūta-vādī subhūte tathāgataḥ satyavādī tathāvādy ananyathāvādī tathāgataḥ |

na vitatha-vādī tathāgataḥ |

[玄]復次善現。菩薩摩訶薩爲諸有情作義利故。應當如是棄捨布施。何以故。善現。諸有情想即是非想。一切有情如來即說爲非有情。善現。如來是實語者諦語者如語者不異語者。

[鳩] 須菩提。菩薩爲利益一切眾生。應如是布施。如來說一切諸相即是非相。又說一切眾生則非眾生。須菩提。如來是真語者。實語者。如語者。不誑語者。不異語者。

[Conze] And further, O Subhūti, for the weal of all beings should a Bodhisattva renounce a gift in such a way. And why? This perception of a being, O Subhūti, that is just a no-perception. Those all beings of whom the Tathāgata has spoken, they are indeed no-beings. And why? Because the Tathāgata speaks in accordance with reality, speaks the truth, speaks of what is, not otherwise. A Tathāgata does not speak falsely.

[Other] And again, O Subhūti, a Bodhisattva should in such wise give his gift for the benefit of all beings. And why? Because, O Subhūti, the idea of a being is no-idea. And those who are thus spoken of by the Tathāgata as all beings are indeed no-beings. And why? Because, O Subhūti, a Tathāgata says what is real, says what is true, says the things as they are; a Tathāgata does not speak untruth.

14g. api tu khalu punaḥ subhūte yas tathāgatena dharmo' bhisambuddho deśito nidhyāto na tatra satyaṃ na mṛśā |
tadyathāpi nāma subhūte puruṣo'ndhakāra-praviṣṭo na kiṃcid api paśyet, evaṃ vastupatito bodhisattvo draṣṭavyo yo vastupatito dānaṃ parityajati |
tadyathāpi nāma subhūte cakṣuṣmān puruṣaḥ prabhātāyāṃ rātrau sūrye' bhyudgate nānāvidhāni rūpāṇi paśyet, evaṃ avastupatito bodhisattvo draṣṭavyo yo'vastupatito dānaṃ parityajati |

[玄] 復次善現。如來現前等所證法或所說法或所思法。即於其中非諦非妄。善現。譬如士夫入於闇室都無所見。當知菩薩若墮於事。謂墮於事而行布施亦復如是。善現。譬如明眼士夫過夜曉已日光出時見種種色。當知菩薩不墮於事。謂不墮事而行布施。亦復如是。

[鳩] 須菩提。如來所得法此法無實無虛。須菩提。若菩薩心住於法而行布施。如人入闇則無所見。若菩薩心不住法而行布施。如人有目日光明照見種種色。

[Conze] But nevertheless, O Subhūti, with regard to that dharma which the Tathāgata has fully known, demonstrated, and meditated upon, on account of that there is neither truth nor fraud. A man who has entered the darkness would not see anything. Just so should be viewed a Bodhisattva who has fallen among things, and who, fallen among things, renounces a gift. A man with eyes would, when the night becomes light and the sun has risen, see manifold forms. Just so should be viewed a Bodhisattva who has not fallen among things, and who, without having fallen among things, renounces a gift.

[Other] 'But again, O Subhūti, whatever doctrine has been perceived, taught, and meditated on by a Tathāgata, in it there is neither truth nor falsehood. And as a man who has entered the darkness would not see anything, thus a Bodhisattva is to be considered who is immersed in objects, and who being immersed in objects gives a gift. But as a man who has eyes would, when the night becomes light, and the sun has risen, see many things, thus a Bodhisattva is to be considered who is not immersed in objects, and who not being immersed in objects gives a gift.

14h. api tu khalu punaḥ subhūte ye kulaputrā vā kuladuhitaro vemaṃ dharmaparyāyam udgrahīṣyanti dhārayīṣyanti vācayīṣyanti paryavāpsyanti parebhyaś ca vistareṇa samprakāśayīṣyanti, jñātās te subhūte tathāgatena buddha-jñānena drṣṭās te subhūte tathāgatena buddha-cakṣuṣā buddhās te tathāgatena | sarve te subhūte sattvā aprameyam asaṃkhyeyaṃ puṇya-skandhaṃ prasaviṣyanti pratigrahīṣyanti |

[玄] 復次善現。若善男子或善女人。於此法門受持讀誦究竟通利。及廣爲他宣說開示如理作意則爲如來。以其佛智悉知是人則爲如來。以其佛眼悉見是人則爲如來悉覺是人。如有有情一切當生無量福聚

[鳩] 須菩提。當來之世若有善男子善女人。能於此經受持讀誦。則爲如來以佛智慧悉知是人。悉見是人。皆得成就無量無邊功德。

[Conze] Furthermore, Subhūti, those sons and daughters of good family, who will take up this discourse on dharma, will bear it in mind, will recite it, study it, and illuminate it in full detail for others, they have been known, Subhūti, by the Tathāgata with his Buddha-cognition, they have been seen, Subhūti, by the Tathāgata with his Buddha-eye, they have been fully known by the Tathāgata. All these beings, Subhūti, will beget and acquire an immeasurable and incalculable heap of merit.

[Other] 'And again, O Subhūti, if any sons or daughters of good families will learn this treatise of the Law, will remember, recite, and understand it, and fully explain it to others, they, O Subhūti, are known by the Tathāgata through his Buddha-knowledge, they are seen, O Subhūti, by the Tathāgata through his Buddha-eye. All these beings, O Subhūti, will produce and hold fast an immeasurable and innumerable stock of merit.' (14)

15a. yaś ca khalu punaḥ subhūte strī vā puruṣo vā pūrva-āhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet, evaṃ madhya-āhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet, sāya-āhṇa-kāla-samaye gaṅgā-nadī-vālukā-samān ātmabhāvān parityajet, anena paryāyeṇa bahūni kalpa-koṭi-niyuta-śatasahasrāṇy ātmabhāvān parityajet; yaś cemaṃ dharmaparyāyaṃ śrutvā na pratikṣipet, ayam eva tato nidānaṃ bahutaraṃ puṇya-skandhaṃ prasunuyād aprameyam asaṃkhyeyam |
kaḥ punar vādo yo likhitvodgrhṇīyād dhārayed vācayet paryavāpnuyāt parebhyaś ca vistareṇa saṃprakāśayet |

[玄] 復次善現。假使善男子或善女人。日初時分以殑伽河沙等自體布施。日中時分復以殑伽河沙等自體布施。日後時分亦以殑伽河沙等自體布施。由此異門經於俱胝那庾多百千劫以自體布施。若有聞說如是法門不生誹謗。由此因緣所生福聚。尚多於前無量無數。何況能於如是法門具足畢竟。書寫受持讀誦究竟通利。及廣爲他宣說開示如理作意。

[鳩]: 須菩提。若有善男子善女人。初日分以恒河沙等身布施。中日分復以恒河沙等身布施。後日分亦以恒河沙等身布施。如是無量百千萬億劫以身布施。若復有人聞此經典信心不逆其福勝彼。何況書寫受持讀誦爲人解說。

[Conze] And if again, O Subhūti, a woman or man should renounce in the morning all they have and all they are as many times as there are grains of sand in the river Gangā, and if at noon they should renounce all they have and they are as many times as there are grains of sand in the river Gangā, and if in the evening they should renounce all they have and all they are as many times as there are grains of sand in the river Gangā, and if in this way they should renounce all they have and all they are for many hundreds of thousands of millions of milliards of aeons — and if someone else, on hearing this discourse on dharma, would not reject it, — then the latter would on the strength of that beget a greater heap of merit, immeasurable and incalculable. What then should we say of him who, after writing it, would learn it, bear it in mind, recite it, study it, and illuminate it in full detail for others?

[Other] 'And if, O Subhūti, a woman or man sacrificed in the morning as many lives as there are grains of sand in the river Gangā and did the same at noon and the same in the evening, and if in this way they sacrificed their lives for a hundred thousands of niyutas of koṭis of ages, and if another, after hearing this treatise of the Law, should not oppose it, then the latter would on the strength of this produce a larger stock of merit, immeasurable and innumerable. What should we say then of him who after having written it, learns it, remembers it, understands it, and fully explains it to others?'

15b. api tu khalu punaḥ subhūte 'cintyo 'tulyo 'yaṃ dharmaparyāyaḥ |
ayaṃ ca subhūte dharmaparyāyās tathāgatena bhāṣito 'gra-yāna-saṃprasthitānāṃ sattvānāṃ arthāya śreṣṭha-yāna-saṃprasthitānāṃ sattvānāṃ arthāya |
ya imaṃ dharma-paryāyaṃ udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa saṃprakāśayiṣyanti, jñātās te subhūte tathāgatena buddha-jñānena, dṛṣṭās te subhūte tathāgatena buddha-cakṣuṣā buddhās te tathāgatena |
sarve te subhūte sattvā aprameyeṇa puṇya-skandhena samanvāgatā bhaviṣyanti |

acintyena atulyena amāpyena aparimāṇena puṇya-skandhena samanvāgatā bhaviṣyanti |
 sarve te subhūte sattvaḥ samāṃśena bodhiṃ dhārayiṣyanti |
 tatkasya hetoḥ |
 na hi śakyam subhūte'yaṃ dharmaparyāyo hīna-adhimuktikaiḥ sattvaiḥ śrotuṃ na ātma-dṛṣṭikair na
 sattvadṛṣṭikair na jīva-dṛṣṭikair na pudgala-dṛṣṭikaiḥ |
 na abodhisattva-pratijñaiḥ sattvaiḥ śakyam ayaṃ dharmaparyāyaḥ śrotuṃ vodgrahītuṃ vā dhārayituṃ
 vā vācayituṃ vā paryavāptuṃ vā |
 nedaṃ sthānaṃ vidyate |

[玄] 復次善現。如是法門不可思議不可稱量。應當希冀不可思議所感異熟。善現。如來宣說如是法門。爲欲饒益趣最上乘諸有情故。爲欲饒益趣最勝乘諸有情故。善現。若有於此法門受持讀誦究竟通利及廣爲他宣說開示如理作意。即爲如來以其佛智悉知是人。即爲如來以其佛眼悉見是人。則爲如來悉覺是人。如是有情一切成就無量福聚。皆當成就不可思議不可稱量無邊福聚。善現。如是一切有情其肩荷擔如來無上正等菩提。何以故。善現。如是法門非諸下劣信解有情所能聽聞。非諸我見。非諸有情見。非諸命者見。非諸士夫見。非諸補特伽羅見。非諸意生見。非諸摩訶婆見。非諸作者見。非諸受者見。所能聽聞。此等若能受持讀誦究竟通利。及廣爲他宣說開示如理作意無有是處

[鳩] 須菩提。以要言之。是經有不可思議不可稱量無邊功德。如來爲發大乘者說。爲發最上乘者說。若有人能受持讀誦廣爲人說。如來悉知是人悉見是人。皆得成就不可量不可稱無有邊不可思議功德。如是人等則爲荷擔如來阿耨多羅三藐三菩提。何以故。須菩提。若樂小法者。著我見人見眾生見壽者見。則於此經不能聽受讀誦爲人解說。

[Conze] Moreover, O Subhūti, unthinkable and incomparable is this discourse on dharma. And this discourse on dharma, Subhūti, has been taught by the Tathāgata for the weal of beings who have set out in the best vehicle, for the weal of those who have set out in the most excellent vehicle. Those who will take up this discourse on dharma, bear it in mind, recite it, study it, and illuminate it in full detail for others, they have been known, O Subhūti, by the Tathāgata with his Buddha-cognition, they have been seen, O Subhūti, by the Tathāgata with his Buddha-eye. They have been fully known by the Tathāgata. All these beings, O Subhūti, will be blest with an immeasurable heap of merit, they will be blest with a heap of merit unthinkable, incomparable, measureless and illimitable. All these beings, O Subhūti, will carry along an equal of enlightenment. And why? Because it is not possible, O Subhūti, that this discourse on dharma could be heard by beings of inferior resolve, nor by such as have a self in view, a being, a soul, or a person. Nor can beings who have not taken the pledge of a Bodhi-being either hear this discourse on dharma, or take it up, bear it in mind, recite or study it. That cannot be.

[Other] 'And again, O Subhūti, this treatise of the Law is incomprehensible and incomparable. And this treatise of the Law has been preached by the Tathāgata for the benefit of those beings who entered on the foremost path (the path that leads to Nirvāna), and who entered on the best path. And those who will learn this treatise of the Law, who will remember it, recite it, understand it, and fully explain it to others, they are known, O Subhūti, by the Tathāgata through his Buddha-knowledge, they are seen, O Subhūti, by the Tathāgata through his Buddha-eye. All these beings, O Subhūti, will be endowed with an immeasurable stock of merit, they will be endowed with an incomprehensible, incomparable, immeasurable and unmeasured stock of merit. All these beings, O Subhūti, will equally remember the Bodhi (the highest Buddha-knowledge), will recite it, and understand it. And why? Because it is not possible, O Subhūti, that this treatise of the Law should be heard by beings of little faith, by those who believe in self, in beings, in living beings, and in persons. It is impossible that this treatise of the Law should be heard by beings who have not acquired the knowledge of Bodhisattvas, or that it should be learned, remembered, recited, and understood by them. The thing is impossible.

15c. api tu khalu punaḥ subhūte yatra pṛthivīpradeśa idaṃ sūtraṃ prakāśayiṣyate pūjanīyaḥ sa
 pṛthivīpradeśo bhaviṣyati sadeva-mānuṣa-asurasya lokasya, vandanīyaḥ pradakṣiṇīyaś ca sa
 pṛthivīpradeśo bhaviṣyati caityabhūtaḥ sa pṛthivīpradeśo bhaviṣyati |

[玄] 復次善現。若地方所開此經典。此地方所當爲世間諸天及人阿素洛等之所供養。禮敬右邊如佛靈廟。

[鳩] 須菩提。在在處處若有此經。一切世間天人阿修羅所應供養。當知此處則爲是塔。皆應恭敬作禮圍繞以諸華香而散其處。

[Conze] And again, O Subhūti, the spot of earth where this Sūtra will be revealed, that spot of earth will be worthy of worship by the whole world with its Gods, men, and Asuras, that spot of earth will be worthy of being saluted respectfully, worthy of being honoured by circumambulation — like a shrine will be that spot of earth.

[Other] 'And again, O Subhūti, that part of the world in which this Sūtra will be propounded, will have to be honoured by the whole world of gods, men, and evil spirits, will have to be worshipped, and will become like a Kaitya (a holy sepulchre).' (15)

16a. api tu ye te subhūte kulaputrā vā kuladuhitaro vemān evaṃrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti yoniśaś ca manasikariṣyanti parebhyaś ca vistareṇa saṃprakāśayiṣyanti te paribhūtā bhaviṣyanti, superibhūtāś ca bhaviṣyanti |
tatkasya hetoḥ |

yāni ca teṣāṃ subhūte sattvānāṃ paurva-janmikāny-aśubhāni karmāṇi kṛtāny apāya-saṃvartanīyāni, dṛṣṭa eva dharma tayā paribhūtataṭayā tāni paurvajanmikāny aśubhāni karmāṇi kṣapayiṣyanti buddha-bodhiṃ ca anuprāpsyanti |

[玄] 復次善現若善男子或善女人。於此經典受持讀誦究竟通利。及廣爲他宣說開示如理作意。若遭輕毀極遭輕毀。所以者何。善現。是諸有情宿生所造諸不淨業應感惡趣。以現法中遭輕毀故。宿生所造諸不淨業皆悉消盡。當得無上正等菩提。

[鳩] 復次須菩提。善男子善女人受持讀誦此經。若爲人輕賤。是人先世罪業應墮惡道。以今世人輕賤故。先世罪業則爲消滅。當得阿耨多羅三藐三菩提。

[Conze] And yet, O Subhūti, these sons or daughters of good family, who will take up these very Sūtras, who will bear them in mind, recite them, study them, and wisely attend to them, and who will illuminate them in full detail for others, they will be humbled, and they will be well humbled. And why? The impure deeds which these beings have done in their former lives, and which are liable to lead them into the states of woe — in this very life they will, by means of that humiliation, annul those impure deeds of their former lives, and they will reach the enlightenment of a Buddha.

[Other] And, O Subhūti, sons or daughters of a good family who will learn these very Sūtras, who will remember them, recite them, understand them, thoroughly take them to heart, and fully explain them to others, they will be overcome²⁸, they will be greatly overcome. And why? Because, O Subhūti, whatever evil deeds these beings have done in a former birth, deeds that must lead to suffering, those deeds these beings, owing to their being overcome, after they have seen the Law, will destroy, and they will obtain the knowledge of Buddha.

16b. tat kasya hetoḥ? Abhijānāmy ahaṃ subhūte atīte'dhvany asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair dīpaṃkarasya tathāgatasya arhataḥ samyaksaṃbuddhasya pareṇa paratareṇa catur-aśīti-buddha-koṭi-niyuta-śatasahasraṇy abhūvan ye mayā āragitā āragya na virāgitāḥ |
yac ca mayā subhūte te buddhā bhagavanta āragitā āragya na virāgitā, yac ca paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ saddharma-vipralopa-kāle vartamāna imān evaṃrūpān sūtrāntān udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa saṃprakāśayiṣyanti, asya khalu punaḥ subhūte puṇyaskandhasya antikād asau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalāṃ nopaiti, sahasratamīm api śatasahasratamīm api koṭitamīm api koṭi-śatatamīm api koṭi-

²⁸ Paribhūta is explained by despised, but the sense, or even the non-sense, is difficult to understand.

śatasahasratamīm api koṭi-niyuta-śatasahasratamīm api, samkhyām api kalām api gaṇanām apy
upamām apy upaniṣadam api yāvad aupamyam api na kṣamate |

[玄] 何以故。善現。我憶過去於無數劫復過無數。於然燈如來應正等覺先復過先。曾值八十四俱胝那庾多百千諸佛我皆承事。既承事已皆無違犯。善現。我於如是諸佛世尊皆得承事。既承事已皆無違犯。若諸有情後時後分後五百歲。正法將滅時分轉時。於此經典受持讀誦究竟通利。及廣爲他宣說開示如理作意。善現。我先福聚於此福聚。百分計之所不能及。如是千分若百分。若俱胝百千分。若俱胝那庾多百千分。若數分若計分若算分若喻分。若鄔波尼殺曇分亦不能及。

[鳩] 須菩提。我念過去無量阿僧祇劫。於然燈佛前。得值八百四千萬億那由他諸佛。悉皆供養承事無空過者。若復有人於後末世。能受持讀誦此經所得功德。於我所供養諸佛功德。百分不及一。千萬億分乃至算數譬喻所不能及。

[Conze] And why? I know by my superknowledge, O Subhūti, that in the past period, during incalculable, quite incalculable aeons, there were 84,000 million milliards of Buddhas, farther and farther away from Dīpankara, the Tathāgata, Arhat, Fully Enlightened One, to whom I gave satisfaction by loyal service, and from whom I did not again become estranged. And if, O Subhūti, I gave satisfaction to those Buddhas and Lords, without again becoming estranged from them — and if, on the other hand, other people at the last time, the last epoch, the last 500 years, at the time of the collapse of the good doctrine, will take up these very Sūtras, bear them in mind, recite and study them, and will illuminate them in full detail for others — then again, O Subhūti, compared with this heap of merit that former heap of merit does not approach one hundredth part, not thousandth part, not a 100 thousandth part, not a 10 millionth part, nor a 100 millionth part, nor a 100,000 millionth part. It does not bear number, nor fraction, nor counting, nor similarity, nor comparison, nor resemblance.

[Other] I remember, O Subhūti, in the past, before innumerable and more than innumerable kalpas, there were eighty-four hundred thousands of niyutas of koṭis of Buddhas following after the venerable and fully enlightened Tathāgata Dīpankara, who were pleased by me, and after being pleased were not displeased. And if, O Subhūti, these blessed Buddhas were pleased by me, and after being pleased were not displeased, and if on the other hand people at the last time, at the last moment, in the last 500 years, during the time of the decay of the good Law, will learn these very Sūtras, remember them, recite them, understand them, and fully explain them to others, then, O Subhūti, in comparison with their stock of merit that former stock of merit will not come to one hundredth part, nay, not to one thousandth part, not to a hundred thousandth part, not to a ten millionth part, not to a hundred millionth part, not to a hundred thousand ten millionth part, not to a hundred thousands of niyutas ten millionth part. It will not bear number, nor fraction, nor counting, nor comparison, nor approach, nor analogy.

16c. sacet punaḥ subhūte teṣāṃ kulaputrāṇaṃ kuladuhitṛṇāṃ vā ahaṃ puṇyaskandhaṃ bhāṣeyaṃ
yāvāt te kulaputrā vā kuladuhitaro vā tasmin samaye puṇyaskandhaṃ prasaviṣyanti pratigrahīṣyanty
unmādaṃ sattvā anuprāpnuyuṣ citta-vikṣepaṃ vā gaccheyuḥ |
api tu khalu punaḥ subhūte 'cintyo 'yaṃ dharma-paryāyas tathāgatena bhāṣitaḥ |
asya acintya eva vipākaḥ pratikāṅkṣitavyaḥ |

[玄] 善現。我若具說。當於爾時。是善男子或善女人所生福聚。乃至是善男子是善女人所攝福聚。有諸有情則便迷悶心惑狂亂。是故善現。如來宣說如是法門。不可思議不可稱量。應當希冀不可思議所感異熟。

[鳩] 須菩提。若善男子善女人於後末世。有受持讀誦此經。所得功德我若具說者。或有人聞心則狂亂狐疑不信。須菩提。當知是經義不可思議果報亦不可思議。

[Conze] If moreover, O Subhūti, I were to teach the heap of merit of those sons or daughters of good family, and how great a heap of merit those sons or daughters of good family will at that time beget and acquire, beings would become frantic and confused. Since, however, O Subhūti, the Tathāgata has taught this discourse on dharma as unthinkable, so just an unthinkable karma-result should be expected from it.

[Other] 'And if, O Subhūti, I were to tell you the stock of merit of those sons or daughters of good families, and how large a stock of merit those sons or daughters of good families will produce, and hold fast at that time, people would become distracted and their thoughts would become bewildered. And again, O Subhūti, as this treatise of the Law preached by the Tathāgata is incomprehensible and incomparable, its rewards also must be expected (to be) incomprehensible.' (16)

17a. atha khalv āyusmān subhūtir bhagavantam etad avocat |
katham bhagavan bodhisattva-yāna-saṃprasthiteṇa sthātavyaṃ katham pratipattavyaṃ katham cittam
pragrahītavyam |

[玄] 爾時具壽善現復白佛言。世尊。諸有發趣菩薩乘者。應云何住。云何修行。云何攝伏其心。

[鳩] 爾時須菩提白佛言。世尊。善男子善女人。發阿耨多羅三藐三菩提心。云何應住云何降伏其心

[Conze] Subhūti: How, O Lord, should someone stand, who has set out in the Bodhisattva-vehicle, how progress, how exert thought?

[Other] At that time the venerable Subhūti thus spoke to the Bhagavat: 'How should a person, after having entered on the path of the Bodhisattvas, behave, how should he advance, and how should he restrain his thoughts?'

Bhagavān āha | iha subhūte bodhisattva-yāna-saṃprasthiteṇaivaṃ cittam utpādayitavyaṃ sarve sattvā
mayā anupadhiśeṣe nirvāṇadhātau parinirvāpayitavyaḥ |
evaṃ ca sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati |

[玄] 佛告善現。諸有發趣菩薩乘者。應當發起如是之心。我當皆令一切有情於無餘依妙涅槃界而般涅槃。雖度如是一切有情令滅度已。而無有情得滅度者。

[鳩] 佛告須菩提。善男子善女人發阿耨多羅三藐三菩提者。當生如是心。我應滅度一切眾生。滅度一切眾生已而無有一眾生實滅度者。

The Lord: Here, Subhūti, someone who has set out in the Bodhisattva-vehicle should thus produce a thought: 'All beings should be led by me to Nirvāṇa, into that Realm of Nirvāṇa which leaves nothing behind. And yet, after beings have thus been led to Nirvāṇa, no being at all has been led to Nirvāṇa.'

Bhagavat said: 'He who has entered on the path of the Bodhisattvas should thus frame his thought: All beings must be delivered by me in the perfect world of Nirvāṇa; and yet after I have thus delivered these beings, no being has been delivered.'

tatkasya hetoḥ | sacet subhūte bodhisattvasya sattva-saṃjñā pravarteta na sa bodhisattva iti vaktavyaḥ |
jīvasaṃjñā vā yāvat pudgalasaṃjñā vā pravarteta na sa bodhisattva iti vaktavyaḥ | Tat kasya hetoḥ |
nāsti subhūte sa kaścid dharmo yo bodhisattva-yāna-saṃprasthito nāma |

[玄] 何以故。善現。若諸菩薩摩訶薩有情想轉不應說名菩薩摩訶薩。所以者何。若諸菩薩摩訶薩不應說言有情想轉。如是命者想士夫想補特伽羅想意生想摩納婆想作者想受者想轉。當知亦爾。何以故。善現。無有少法名為發趣菩薩乘者。

[鳩] 何以故。須菩提。若菩薩有我相人相眾生相壽者相則非菩薩。所以者何。須菩提。實無有法發阿耨多羅三藐三菩提者。

[Conze] And why? If in a Bodhisattva the perception of a being would take place, he should not be called a 'Bodhi-being'. If the perception of a soul, or the perception of a person would take place, he should not be

called a 'Bodhi-being'. And why? He who has set out in the Bodhisattva-vehicle — he is not one of the dharmas.

[Other] And why? Because, O Subhūti, if a Bodhisattva had any idea of beings, he could not be called a Bodhisattva, and so on from the idea of a living being to the idea of a person; if he had any such idea, he could not be called a Bodhisattva. And why? Because, O Subhūti, there is no such thing (dharma) as one who has entered on the path of the Bodhisattvas.

17b. tat kiṃ manyase subhūte asti sa kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasya antikād anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ | evam ukta āyusmān subhūtir bhagavantam etad avocat | yathā ahaṃ bhagavan bhagavato bhāṣitasya artham ājānāmi, nāsti sa bhagavan kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasya arhataḥ samyaksaṃbuddhasya antikād anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ | evam ukte bhagavān āyusmantam subhūtim etad avocat | evam etat subhūte evam etan nāsti subhūte sa kaścīd dharmo yas tathāgatena dīpaṃkarasya tathāgatasya arhataḥ samyaksaṃbuddhasya antikād anuttarāṃ samyaksaṃbodhim abhisambuddhaḥ | sacet punaḥ subhūte kaścīd dharmas tathāgatena abhisambuddho'bhaviṣyat, na mām dīpaṃkaras tathāgato vyākariṣyad: bhaviṣyasi tvam māṇava-anāgate'dhvani śākyamunir nāma tathāgato'rhan samyaksaṃbuddha iti | yasmāt tarhi subhūte tathāgatena arhatā samyaksaṃbuddhena nāsti sa kaściddharmo yo'nuttarāṃ samyaksaṃbodhim abhisambuddhas tasmād ahaṃ dīpaṃkareṇa tathāgatena vyākṛto bhaviṣyasi tvam māṇava-anāgate'dhvani śākyamunir nāma tathāgato'rhan samyaksaṃbuddhaḥ |

[玄] 佛告善現。於汝意云何。如來昔於然燈如來應正等覺所。頗有少法能證阿耨多羅三藐三菩提不。作是語已具壽善現白佛言。世尊如我解佛所說義者。如來昔於然燈如來應正等覺所。無有少法能證阿耨多羅三藐三菩提。說是語已佛告具壽善現言。如是如是。善現。如來昔於然燈如來應正等覺所。無有少法能證阿耨多羅三藐三菩提。何以故。善現。如來昔於然燈如來應正等覺所。若有少法能證阿耨多羅三藐三菩提者。然燈如來應正等覺。不應授我記言。汝摩納婆於當來世。名釋迦牟尼如來應正等覺。善現。以如來無有少法能證阿耨多羅三藐三菩提。是故然燈如來應正等覺授我記言汝摩納婆於當來世名釋迦牟尼如來應正等覺。

[鳩] 須菩提。於意云何。如來於然燈佛所有法得阿耨多羅三藐三菩提不。不也世尊。如我解佛所說義。佛於然燈佛所無有法得阿耨多羅三藐三菩提。佛言。如是如是。須菩提。實無有法如來得阿耨多羅三藐三菩提。須菩提。若有法如來得阿耨多羅三藐三菩提者。然燈佛則不與我受記。汝於來世當得作佛。號釋迦牟尼。以實無有法得阿耨多羅三藐三菩提。是故然燈佛與我受記作是言。汝於來世當得作佛號釋迦牟尼。

[Conze] What do you think, O Subhūti, is there any dharma by which the Tathāgata, when he was in the presence of Dīpaṃkara, the Tathāgata, has awoken to the utmost, right and perfect enlightenment? Subhūti: As I understand the meaning of the Lord's teaching, there is not any dharma by which the Tathāgata, when he was in the presence of Dīpaṃkara, the Tathāgata, Arhat, Fully Enlightened One, has awoken to the utmost, right and perfect enlightenment.

The Lord: So it is, Subhūti, so it is. There is no dharma by which the Tathāgata, when he was in the presence of Dīpaṃkara, the Tathāgata, Arhat, Fully Enlightened One, has awoken to the utmost, right and perfect enlightenment. If again, O Subhūti, some dharma had been fully known by the Tathāgata, not of me would the Tathāgata Dīpaṃkara have preached, not of me would the Tathāgata Dīpaṃkara have predicted: "You, young Brahmin, will in a future period be a Tathāgata, Arhat, Fully Enlightened, by the name of Śākyamuni" Because then, O Subhūti, there is not any dharma by which the Tathāgata, Arhat, Fully Enlightened One has fully known the utmost, right and perfect enlightenment, therefore the Tathāgata Dīpaṃkara has predicted of me: "You, young Brahmin, will in a future period be a Tathāgata, Arhat, Fully Enlightened, by the name of Śākyamuni."

[Other] 'What do you think, O Subhūti, is there anything which the Tathāgata has adopted from the Tathāgata Dīpaṃkara with regard to the highest perfect knowledge? 'After this, the venerable Subhūti spoke thus to the

Bhagavat: 'As far as I, O Bhagavat, understand the meaning of the preaching of the Bhagavat, there is nothing which has been adopted by the Tathāgata from the holy and fully enlightened Tathāgata Dīpankara with regard to the highest perfect knowledge.' After this, Bhagavat thus spoke to the venerable Subhūti: 'So it is, Subhūti, so it is. There is not, O Subhūti, anything which has been adopted by the Tathāgata from the holy and fully enlightened Tathāgata Dīpankara with regard to the highest perfect knowledge. And if, O Subhūti, anything had been adopted by the Tathāgata, the Tathāgata Dīpankara would not have prophesied of me, saying²⁹: "Thou, O boy, wilt be in the future the holy and fully enlightened Tathāgata called Śākyamuni." Because then, O Subhūti, there is nothing that has been adopted by the holy and fully enlightened Tathāgata with regard to the highest perfect knowledge, therefore I was prophesied by the Tathāgata Dīpankara, saying: "Thou, boy, wilt be in the future the holy and fully enlightened Tathāgata called Śākyamuni."

17c. tatkasya hetoḥ |
tathāgata iti subhūte | bhūta-tathatāyā etad adhivacanam |

[玄] 所以者何。善現。言如來者即是真實真如增語。

[鳩] 何以故。如來者即諸法如義。

[Conze] And why? 'Tathāgata' O Subhūti, of true suchness that is a synonym.

[Other] And why, O Subhūti, the name of Tathāgata? It expresses true suchness.

17d. yaḥ kaścit Subhūta evaṃ vadet: tathāgatena arhatā samyak-sambuddhena anuttarā
samyaksambodhir abhisambuddheti, sa vitathaṃ vadet, abhyācakṣīta māṃ sa subhūte asatodgrhītena.
Tat kasya hetoḥ |
nāsti subhūte sa kaścid dharmo yas tathāgatena anuttarāṃ samyak-sambodhim abhisambuddhaḥ |
yaś ca subhūte tathāgatena dharmo 'bhisambuddho deśīto vā tatra na satyaṃ na mṛṣā |
tasmāt tathāgato bhāṣate sarva-dharmā buddhadharmā iti |
tat kasya hetoḥ |
sarva-dharmā iti subhūte a-dharmās tathāgatena bhāṣitā |
tasmād ucyante sarvadharmā buddha-dharmā iti |

[玄] 言如來者即是無生法性增語。言如來者即是永斷道路增語。言如來者即是畢竟不生增語。何以故。善現。若實無生即最勝義。善現。若如是說如來應正等覺能證阿耨多羅三藐三菩提者。當知此言為不真實。所以者何。善現。由彼謗我起不實執。何以故。善現。無有少法如來應正等覺能證阿耨多羅三藐三菩提。善現。如來現前等所證法。或所說法。或所思法。即於其中非諦非妄。是故如來說一切法皆是佛法。善現。一切法一切法者。如來說非一切法。是故如來說名一切法一切法。

[鳩] 若有人言如來得阿耨多羅三藐三菩提。須菩提。實無有法佛得阿耨多羅三藐三菩提。須菩提。如來所得阿耨多羅三藐三菩提。於是中無實無虛。是故如來說一切法皆是佛法。須菩提。所言一切法者。即非一切法。是故名一切法。

[Conze] And whatsoever, Subhūti, were to say: 'The Tathāgata, the Arhat, the Fully Enlightened One, has fully known the utmost, right and perfect enlightenment,' he would speak falsely, and he would misrepresent me by seizing on what is not there. And why? There is not any dharma by which the Tathāgata has fully known the utmost, right and perfect enlightenment. And that dharma which the Tathāgata has fully known and demonstrated, on account of that there is neither truth nor fraud.

Therefore the Tathāgata teaches, 'All dharmas are the Buddha's own and special dharmas'. And why? 'All-dharmas' Subhūti, have as no-dharmas been taught by the Tathāgata. Therefore all dharmas are called the Buddha's own and special dharmas.

²⁹ This prophecy is supposed to have been addressed by Dīpankara to Śākyamuni, before he had become a Buddha.

Prepared by Ven. Dhammapala (Dec 2004)

[Other] And why Tathāgata, O Subhūti? It expresses that he had no origin. And why Tathāgata, O Subhūti? It expresses the destruction of all qualities. And why Tathāgata, O Subhūti? It expresses one who had no origin whatever. And why this? Because, O Subhūti, no-origin is the highest goal.

'And whosoever, O Subhūti, should say that, by the holy and fully enlightened Tathāgata, the highest perfect knowledge has been known, he would speak an untruth, and would slander me, O Subhūti, with some untruth that he has learned. And why? Because there is no such thing, O Subhūti, as has been known by the Tathāgata with regard to the highest perfect knowledge. And in that, O Subhūti, which has been known and taught by the Tathāgata, there is neither truth nor falsehood. Therefore the Tathāgata preaches: "All things are Buddha-things." And why? Because what was preached by the Tathāgata, O Subhūti, as all things, that was preached as no-things; and therefore all things are called Buddha-things.

17e. tadyathāpi nāma subhūte puruṣo bhaved upetakāyo mahākāyaḥ |

āyusmān subhūtir āha |

yo'sau bhagavaṃs tathāgatena puruṣo bhāṣita upetakāyo mahākāya iti, akāyaḥ sa bhagavaṃs

tathāgatena bhāṣitaḥ |

tenocyata upetakāyo mahākāya iti |

[玄] 佛告善現。譬如士夫具身大身。具壽善現即白佛言。世尊。如來所說士夫具身大身。如來說為非身。是故說名具身大身。

[鳩] 須菩提。譬如人身長大。須菩提言。世尊。如來說人身長大則為非大身。是名大身。

[Conze] Suppose, O Subhūti, a man were endowed with a body, a huge body.

Subhūti: That man who was spoken of by the Tathāgata as 'endowed with a body, a huge body', as a no-body he has been taught by the Tathāgata. Therefore is he called 'endowed with a body, a huge body.'

[Other] 'Now, O Subhūti, a man might have a body and a large body.' The venerable Subhūti said: That man who was spoken of by the Tathāgata as a man with a body, with a large body, he, O Bhagavat, was spoken of by the Tathāgata as without a body, and therefore he is called a man with a body and with a large body.'

17f. bhagavān āha |

evam etat subhūte | yo bodhisattvo evaṃ vaded: ahaṃ sattvān parinirvāpayiṣyāmīti na sa bodhisattva itī vaktavyaḥ |

tatkasya hetoḥ |

asti subhūte sa kaścīd dharmo yo bodhisattvo nāma |

subhūtir āha |

no hīdaṃ bhagavan nāsti sa kaścīd dharmo yo bodhisattvo nāma |

bhagavān āha |

sattvāḥ sattvā itī subhūte asattvās te tathāgatena bhāṣitās tenocyate sattvā itī |

tasmāt tathāgato bhāṣate: nirātmānaḥ sarvadharmā niḥsattvāḥ nirjīvā niṣpudgalāḥ sarvadharmā itī |

[玄] 佛言善現。如是如是。若諸菩薩作如是言。我當滅度無量有情。是則不應說名菩薩。何以故。善現。頗有少法名菩薩不。善現答言。不也世尊。無有少法名為菩薩。佛告善現。有情有情者。如來說非有情故名有情。是故如來說一切法無有有情。無有命者無有士夫無有補特伽羅等。

[鳩] 須菩提。菩薩亦如是。若作是言。我當滅度無量眾生則不名菩薩。何以故。須菩提。實無有法名為菩薩。是故佛說一切法無我無人無眾生無壽者。

[Conze] The Lord: So it is, O Subhūti, the Bodhisattva who would say, 'I will lead beings to Nirvāṇa' he should not be called a 'Bodhi being'. And why? Is there any dharma, O Subhūti, named Bodhi-being?

Subhūti: No indeed, O Lord, there is not any dharma named a 'Bodhi-being'.

The Lord: 'Beings, beings', Subhūti, as no-beings have they been taught by the Tathāgata. Therefore are they called 'beings'. Because of that the Tathāgata teaches, 'selfless are all dharmas, unsubstantial, without a living soul, without personality.'

[Other] Bhagavat said: 'So it is, O Subhūti; and if a Bodhisattva were to say: "I shall deliver all beings," he ought not to be called a Bodhisattva. And why? Is there anything, O Subhūti, that is called a Bodhisattva?' Subhūti said: 'Not indeed, Bhagavat, there is nothing which is called a Bodhisattva.' Bhagavat said: 'Those who were spoken of as beings, beings indeed, O Subhūti, they were spoken of as no-beings by the Tathāgata, and therefore they are called beings. Therefore the Tathāgata says: "All beings are without self all beings are without life, without manhood, without a personality."

17g. yaḥ subhūte bodhisattva evaṃ vaded: ahaṃ kṣetra-vyūhān niṣpādayiṣyāmīti so'pi tathaiva vaktavyaḥ |
tatkasya hetoḥ |
kṣetra-vyūhā kṣetra-vyūhā iti subhūte 'vyūhās te tathāgatena bhāṣitāḥ |
tenocyante kṣetra-vyūhā iti |

[玄] 善現。若諸菩薩作如是言。我當成辦佛土功德莊嚴亦如是說。何以故。善現。佛土功德莊嚴佛土功德莊嚴者。如來說非莊嚴。是故如來說名佛土功德莊嚴佛土功德莊嚴。

[鳩] 須菩提。若菩薩作是言。我當莊嚴佛土。是不名菩薩。何以故。如來說莊嚴佛土者。即非莊嚴是名莊嚴。

[Conze] If any Bodhisattva should say: "I will create harmonious Buddha-fields," he likewise should not be called a Bodhisattva. And why? 'The harmonies of Buddha-fields, the harmonies of Buddha-fields', Subhūti, as no harmonies have they been taught by the Tathāgata. Therefore are they called 'harmonious Buddha-fields.'

[Other] 'If, O Subhūti, a Bodhisattva were to say: "I shall create numbers of worlds," he would say what is untrue. And why? Because, what were spoken of as numbers of worlds, numbers of worlds indeed, O Subhūti, these were spoken of as no-numbers by the Tathāgata, and therefore they are called numbers of worlds.

17h. yaḥ subhūte bodhisattvo nirātmāno dharmā nirātmāno dharmā ity adhimucyate, sa tathāgatena arhatā samyaksaṃbuddhena bodhisattvo mahāsattva ity ākhyātaḥ |

[玄] 善現。若諸菩薩於無我法無我法深信解者。如來應正等覺說為菩薩菩薩。

[鳩] 須菩提。若菩薩通達無我法者。如來說名真是菩薩。

[Conze] The Bodhisattva, O Subhūti, who is intent on 'without self are the dharmas, without self are the dharmas', he has been declared by the Tathāgata, the Arhat, the Fully Enlightened One to be a Bodhi-being, a great being.

[Other] 'A Bodhisattva, O Subhūti, who believes that all things are without self, that all things are without self, he has faith, he is called a noble-minded Bodhisattva by the holy and fully enlightened Tathāgata.' (17)

18a. bhagavān āha | tatkiṃ manyase subhūte saṃvidyate tathāgatasya māṃsa-cakṣuḥ |
subhūtir āha | evam etad bhagavan saṃvidyate tathāgatasya māṃsa-cakṣuḥ |
bhagavān āha | tatkiṃ manyase subhūte saṃvidyate tathāgatasya divyaṃ cakṣuḥ |
subhūtir āha | evam etad bhagavan saṃvidyate tathāgatasya divyaṃ cakṣuḥ |
bhagavān āha | tatkiṃ manyase subhūte saṃvidyate tathāgatasya prajñā-cakṣuḥ |
subhūtir āha | evam etad bhagavan saṃvidyate tathāgatasya prajñā-cakṣuḥ |
bhagavān āha | tatkiṃ manyase subhūte saṃvidyate tathāgatasya dharmā-cakṣuḥ |
subhūtir āha | evam etad bhagavan saṃvidyate tathāgatasya dharmā-cakṣuḥ |
bhagavān āha | tatkiṃ manyase subhūte saṃvidyate tathāgatasya buddha-cakṣuḥ |

subhūtir āha | evam etad bhagavan saṃvidyate tathāgatasya buddha-cakṣuḥ |

[玄] 佛告善現。於汝意云何。如來等現有肉眼不。善現答言。如是世尊。如來等現有肉眼。佛言善現。於汝意云何。如來等現有天眼不。善現答言。如是世尊。如來等現有天眼。佛言善現。於汝意云何。如來等現有慧眼不。善現答言。如是世尊。如來等現有慧眼。佛言善現。於汝意云何。如來等現有法眼不。善現答言。如是世尊。如來等現有法眼。佛言善現。於汝意云何。如來等現有佛眼不。善現答言。如是世尊。如來等現有佛眼。

[鳩] 須菩提。於意云何。如來有肉眼不。如是世尊。如來有肉眼。須菩提。於意云何。如來有天眼不。如是世尊。如來有天眼。須菩提。於意云何。如來有慧眼不。如是世尊。如來有慧眼。須菩提。於意云何。如來有法眼不。如是世尊。如來有法眼。須菩提。於意云何。如來有佛眼不。如是世尊。如來有佛眼。

[Conze] What do you think, O Subhūti, does the fleshly eye of the Tathāgata exist?

Subhūti: So it is, O Lord, the fleshly eye of the Tathāgata does exist.

The Lord: What do you think, O Subhūti, does the heavenly eye of the Tathāgata exist?

Subhūti: So it is, O Lord, the heavenly eye of the Tathāgata does exist.

The Lord: What do you think, O Subhūti, does the wisdom eye of the Tathāgata exist?

Subhūti: So it is, O Lord, the wisdom eye of the Tathāgata does exist.

The Lord: What do you think, O Subhūti, does the dharma-eye of the Tathāgata exist?

Subhūti: So it is, O Lord, the dharma-eye of the Tathāgata does exist.

The Lord: What do you think, O Subhūti, does the Buddha-eye of the Tathāgata exist?

Subhūti: So it is, O Lord, the Buddha-eye of the Tathāgata does exist.

[Other] Bhagavat said: 'What do you think, O Subhūti, has the Tathāgata the bodily eye?' Subhūti said: 'So it is, O Bhagavat, the Tathāgata has the bodily eye.'

Bhagavat said: 'What do you think, O Subhūti, has the Tathāgata the heavenly eye?' Subhūti said: 'So it is, O Bhagavat, the Tathāgata has the heavenly eye.'

Bhagavat said: 'What do you think, O Subhūti, has the Tathāgata the eye of knowledge?' Subhūti said: 'So it is, O Bhagavat, the Tathāgata has the eye of knowledge.'

Bhagavat said: 'What do you think, O Subhūti, has the Tathāgata the eye of the Law?' Subhūti said: 'So it is, O Bhagavat, the Tathāgata has the eye of the Law.'

Bhagavat said: 'What do you think, O Subhūti, has the Tathāgata the eye of Buddha?' Subhūti said: 'So it is, O Bhagavat, the Tathāgata has the eye of Buddha.'

18b. bhagavān āha | tatkiṃ manyase subhūte yāvanyo gaṅgāyāṃ mahā-nadyāṃ vālukā, api nu tā vālukās tathāgatena bhāṣitāḥ |

subhūtir āha | evam etad bhagavann evam etad sugata bhāṣitās tathāgatena vālukāḥ |

bhagavān āha | tatkiṃ manyase subhūte yāvanyo gaṅgāyāṃ mahānadyāṃ vālukās tāvantya eva gaṅgānadyo bhaveyuḥ, tāsu yā vālukās tāvantaś ca lokadhātavo bhaveyuḥ, kaccid bahavas te lokadhātavo bhaveyuḥ |

subhūtir āha | evam etad bhagavann, evam etad sugata, bahavas te lokadhātavo bhaveyuḥ |

bhagavān āha | yāvantaḥ subhūte teṣu lokadhāteṣu sattvās teṣāṃ ahaṃ nānābhāvāṃ cittadhārāṃ prajānāmi |

tatkasya hetoḥ |

citta-dhārā citta-dhāreti subhūte adhāraiṣā tathāgatena bhāṣitās.

tenocyate citta-dhāreti |

tatkasya hetoḥ |

atītaṃ subhūte cittaṃ nopalabhyate |

anāgataṃ cittaṃ nopalabhyate |

pratyutpannaṃ cittaṃ nopalabhyate |

[玄] 佛告善現。於汝意云何。乃至殞伽河中所有諸沙。如來說是沙不。善現答言。如是世尊。如是善逝。如來說是沙。佛言善現。於汝意云何。乃至殞伽河中所有沙數。假使有如是等殞伽河。乃至

Prepared by Ven. Dhammapala (Dec 2004)

是諸殊伽河中所有沙數。假使有如是等世界。是諸世界寧爲多不。善現答言。如是世尊。如是善逝。是諸世界其數甚多。佛言善現。乃至爾所諸世界中所有有情。彼諸有情各有種種。其心流注我悉能知。何以故。善現。心流注心流注者。如來說非流注。是故如來說名心流注心流注。所以者何。善現。過去心不可得。未來心不可得。現在心不可得。

[鳩] 須菩提。於意云何。恒河中所有沙佛說是沙不。如是世尊。如來說是沙。須菩提。於意云何。如一恒河中所有沙有如是等恒河。是諸恒河所有沙數佛世界。如是寧爲多不。甚多世尊。佛告須菩提。爾所國土中所有眾生若干種心如來悉知。何以故。如來說諸心皆爲非心是名爲心。所以者何。須菩提。過去心不可得。現在心不可得。未來心不可得。

[Conze] The Lord: What do you think, O Subhūti, as many grains of sand as there are in the great river Gangā, — has now the Tathāgata spoken of these grains of sand?

Subhūti: So it is, O Lord, so it is, O Well-gone, the Tathāgata has spoken of these grains of sand.

The Lord: What do you think, O Subhūti, if there were as many Gangā rivers as there are grains of sand in the great river Gangā; and if there were as many world systems as there are grains of sand in these, would those world systems be many?

Subhūti: So it is, O Lord, so it is, O Well-gone, these world systems would be many.

The Lord: As many beings as there are in these world systems, of them I know, in my wisdom, the manifold trends of thought. And why? Trends of thought, trends of thought, O Subhūti, as no-trends have they been taught by the Tathāgata. Therefore are they called 'trends of thought'. And why? Past thought is not got at; future thought is not got at; present thought is not got at.

[Other] Bhagavat said: 'What do you think, O Subhūti, as many grains of sand as there are in the great river Gangā--were they preached by the Tathāgata as grains of sand?' Subhūti said: 'So it is, O Bhagavat, so it is, O Sugata, they were preached as grains of sand by the Tathāgata.' Bhagavat said: 'What do you think, O Subhūti, if there were as many Gangā rivers as there are grains of sand in the great river Gangā; and, if there were as many worlds as there are grains of sand in these, would these worlds be many?' Subhūti said: 'So it is, O Bhagavat, so it is, O Sugata, these worlds would be many.' Bhagavat said: 'As many beings as there are in all those worlds, I know the manifold trains of thought of them all. And why? Because what was preached as the train of thoughts, the train of thoughts indeed, O Subhūti, that was preached by the Tathāgata as no-train of thoughts, and therefore it is called the train of thoughts. And why? Because, O Subhūti, a past thought is not perceived, a future thought is not perceived, and the present thought is not perceived.' (18)

19. tatkiṃ manyase subhūte yaḥ kaścit kulaputro vā kuladuhitā vemaṃ trisāhasramahāsāhasraṃ
lokadhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo'rhadbhyaḥ samyaksambuddhebhyo dānaṃ
dadyād apī nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahu puṇya-skandhaṃ prasunuyāt |
subhūtir āha | bahu bhagavan bahu sugata |
bhagavān āha | evam etat subhūte evam etad bahu sa kulaputro vā kuladuhitā vā tato nidānaṃ puṇya-
skandhaṃ prasunuyād.
tatkasya hetoḥ |
puṇya-skandhaḥ puṇya-skandha itī subhūte a-skandhaḥ sa tathāgatena bhāṣitaḥ |
tenocyate puṇya-skandha itī |
sacet subhūte puṇya-skandho'bhaṣiṣyan, na tathāgato'bhaṣiṣyat puṇya-skandhaḥ puṇya-skandha itī |

[玄] 佛告善現。於汝意云何。若善男子或善女人。以此三千大千世界盛滿七寶奉施如來應正等覺。是善男子或善女人。由是因緣所生福聚寧爲多不。善現答言。甚多世尊。甚多善逝。佛言善現。如是如是。彼善男子或善女人。由此因緣所生福聚其量甚多。何以故。善現。若有福聚如來不說福聚福聚。

[鳩] 須菩提。於意云何。若有人滿三千大千世界七寶以用布施。是人以是因緣得福多不。如是世尊。此人以是因緣得福甚多。須菩提。若福德有實。如來不說得福德多。以福德無故。如來說得福德多。

Prepared by Ven. Dhammapala (Dec 2004)

[Conze] What do you think, O Subhūti, if a son or daughter of good family had filled this world system of 1,000 million worlds with the seven treasures, and then gave it as a gift to the Tathāgatas, the Arhats, the Fully Enlightened Ones, would that son or daughter of good family on the strength of that beget a great heap of merit?

Subhūti: Much, O Lord, much, O Well-gone.

The Lord: So it is, Subhūti, so it is; on the strength of that this son or daughter of good family would beget a great heap of merit, immeasurable and incalculable. And why? 'Heap of merit, heap of merit', as no heap has that been taught by the Tathāgata. Therefore is it called 'heap of merit'. If, O Subhūti, there would be a heap of merit, the Tathāgata would not have taught 'heap of merit, heap of merit.'

[Other] 'What do you think, O Subhūti, if a son or a daughter of a good family should fill this sphere of a million millions of worlds with the seven treasures, and give it as a gift to holy and fully enlightened Buddhas, would that son or daughter of a good family produce on the strength of this a large stock of merit?' Subhūti said: 'Yes, a large one.' Bhagavat said: 'So it is, Subhūti, so it is; that son or daughter of a good family would produce on the strength of this a large stock of merit, immeasurable and innumerable. And why? Because what was preached as a stock of merit, a stock of merit indeed, O Subhūti, that was preached as no-stock of merit by the Tathāgata, and therefore it is called a stock of merit. If, O Subhūti, there existed a stock of merit, the Tathāgata would not have preached: "A stock of merit, a stock of merit indeed!"'(19)

20a. tat kiṃ manyase subhūte rūpa-kāya-pariṇipattiyā tathāgato draṣṭavyaḥ |
subhūtir āha | no hīdaṃ bhagavan, na rūpa-kāya-pariṇipattiyā tathāgato draṣṭavyaḥ |
tatkasya hetoḥ |
rūpa-kāya-pariṇipattī rūpakāya-pariṇipattir iti bhagavan apariniṣpattir eṣā tathāgatena bhāṣitā |
tenocyate rūpakāya-pariṇipattir iti |

[玄] 佛告善現。於汝意云何。可以色身圓實觀如來不。善現答言。不也世尊。不可以色身圓實觀於如來。何以故。世尊。色身圓實色身圓實者。如來說非圓實。是故如來說名色身圓實色身圓實佛告善現。

[鳩] 須菩提。於意云何。佛可以具足色身見不。不也世尊。如來不應以具足色身見。何以故。如來說具足色身。即非具足色身。是名具足色身。

[Conze] What do you think, O Subhūti, is the Tathāgata to be seen by means of the accomplishment of his form-body?

Subhūti: No indeed, O Lord, the Tathāgata is not to be seen by means of the accomplishment of his form-body. And why? 'Accomplishment of his form-body, accomplishment of his form-body', this, O Lord, has been taught by the Tathāgata as no-accomplishment. Therefore is it called 'accomplishment of his form-body.'

[Other] 'What do you think then, O Subhūti, is a Tathāgata to be seen (known) by the shape of his visible body?' Subhūti said: 'Not indeed, O Bhagavat, a Tathāgata is not to be seen (known) by the shape of his visible body. And why? Because, what was preached, O Bhagavat, as the shape of the visible body, the shape of the visible body indeed, that was preached by the Tathāgata as no-shape of the visible body, and therefore it is called the shape of the visible body.'

20b. bhagavān āha | tatkiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
subhūtir āha | no hīdaṃ bhagavan na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
tatkasya hetoḥ |
yaisā bhagavaṃ lakṣaṇa-saṃpat tathāgatena bhāṣitā, alakṣaṇa-saṃpad eṣā tathāgatena bhāṣitā |
tenocyate lakṣaṇa-saṃpad iti |

[玄] 於汝意云何。可以諸相具足觀如來不。善現答言。不也世尊。不可以諸相具足觀於如來。何以故。世尊。諸相具足諸相具足者。如來說為非相具足。是故如來說名諸相具足諸相具足。

[鳩] 須菩提。於意云何。如來可以具足諸相見不。不也世尊。如來不應以具足諸相見。何以故。如來說諸相具足即非具足。是名諸相具足。

[Conze] The Lord: What do you think, O Subhūti, is the Tathāgata to be seen through his possession of marks? Subhūti: No indeed, O Lord, the Tathāgata is not to be seen through his possession of marks. And why? This possession of marks, O Lord, which has been taught by the Tathāgata, as a no-possession of no-marks this has been taught by the Tathāgata. Therefore is it called 'possession of marks.'

[Other] Bhagavat said: 'What do you think, O Subhūti, should a Tathāgata be seen (known) by the possession of signs?' Subhūti said: 'Not indeed, O Bhagavat, a Tathāgata is not to be seen (known) by the possession of signs. And why? Because, what was preached by the Tathāgata as the possession of signs, that was preached as no-possession of signs by the Tathāgata, and therefore it is called the possession of signs.' (20)

21a. bhagavān āha | tatkiṃ manyase subhūte, api nu tathāgatasyaivaṃ bhavati: mayā dharmo deśita iti |
| subhūtir āha | no hīdaṃ bhagavan, na tathāgatasyaivaṃ bhavati: mayā dharmo deśita iti |
bhagavān āha | yaḥ subhūte evaṃ vadet : tathāgatena dharmo deśita iti, sa vitathaṃ vaded,
abhyācakṣita māṃ sa subhūte'satodgrhītena |
tatkasya hetoḥ |
dharma-deśanā dharmo-deśaneti subhūte, nāsti sa kaścīd dharmo yo dharmo-deśanā nāmopalabhyate |

[玄] 佛告善現。於汝意云何。如來頗作是念。我當有所說法耶。善現。汝今勿當作如是觀。何以故。善現。若言如來有所說法即為謗我。為非善取。何以故。善現。說法說法者。無法可得故名說法。

[鳩] 須菩提。汝勿謂如來作是念。我當有所說法。莫作是念。何以故。若人言如來有所說法即為謗佛。不能解我所說故。須菩提。說法者無法可說。是名說法。

[Conze] The Lord: What do you think, O Subhūti, does it occur to the Tathāgata, 'by me dharmo is demonstrated?'

Subhūti: No indeed, O Lord, it does not occur to the Tathāgata, 'by me dharmo is demonstrated.'

The Lord: Whosoever would say, 'the Tathāgata has demonstrated dharmo,' he would speak falsely, he would misrepresent me by seizing on what is not there. And why? 'Demonstration of dharmo, demonstration of dharmo', O Subhūti, there is not any dharmo which could be got at as demonstration of dharmo.

[Other] Bhagavat said: 'What do you think, O Subhūti, does the Tathāgata think in this wise: The Law has been taught by me?' Subhūti said: 'Not indeed, O Bhagavat, does the Tathāgata think in this wise: The Law has been taught by me.' Bhagavat said: 'If a man should say that the Law has been taught by the Tathāgata, he would say what is not true; he would slander me with untruth which he has learned. And why? Because, O Subhūti, it is said the teaching of the Law, the teaching of the Law indeed. O Subhūti, there is nothing that can be perceived by the name of the teaching of the Law.'

21b. evam ukta āyusmān subhūtir bhagavantam etad avocat |
asti bhagavan kecīt sattvā bhaviṣyanty anāgate 'dhvani paścime kāle paścime samaye paścimāyāṃ
pañcaśatyāṃ saddharma-vipralope vartamāne ya imān evaṃrūpān dharmāñ śrutvā abhiśraddhāsyanti |
bhagavān āha | na te subhūte sattvā na a-sattvāḥ |
tatkasya hetoḥ |
sattvāḥ sattvā iti subhūte sarve te subhūte asattvās tathāgatena bhāṣitāḥ |
tenocyante sattvā iti |

[玄] 爾時具壽善現白佛言。世尊。於當來世後時後分後五百歲。正法將滅時分轉時。頗有有情聞說如是色類法已能深信不。佛言善現。彼非有情非不有情。何以故。善現。一切有情者。如來說非有情故名一切有情。

[鳩] 爾時慧命須菩提白佛言。世尊。頗有眾生於未來世。聞說是法生信心不。佛言。須菩提。彼非眾生非不眾生。

[Conze] Subhūti: Are there, O Lord, any beings in the future, in the last time, in the last epoch, in the last 500 years, at the time of the collapse of the good doctrine who, on hearing such dharmas, will truly believe? The Lord: They, Subhūti, are neither beings, nor no-beings. And why? 'Beings, beings' O Subhūti, as no-beings have all these been taught by the Tathāgata. Therefore are they called 'beings.'

[Other] After this, the venerable Subhūti spoke thus to the Bhagavat: 'Forsooth, O Bhagavat, will there be any beings in the future, in the last time, in the last moment, in the last 500 years, during the time of the decay of the good Law, who, when they have heard these very Laws, will believe?' Bhagavat said: 'These, O Subhūti, are neither beings nor no-beings. And why? Because, O Subhūti, those who were preached as beings, beings indeed, they were preached as no-beings by the Tathāgata, and therefore they are called beings.' (2 1)

22. tatkiṃ manyase subhūte, api nv asti sa kaścīd dharmo yas tathāgatena anuttarāṃ
samyaksaṃbodhim abhisambuddhaḥ |
āyusmān subhūtir āha |
no hīdaṃ bhagavan nāsti sa bhagavan kaścīd dharmo yas tathāgatena anuttarāṃ samyaksaṃbodhim
abhisambuddhaḥ |
bhagavān āha |
evam etat subhūte evam etat, aṇur api tatra dharmo na saṃvidyate nopalabhyate |
tenocyate' nuttarā samyaksaṃbodhir iti |

[玄] 佛告善現。於汝意云何。頗有少法如來應正等覺現證無上正等菩提耶。具壽善現白佛言。世尊。如我解佛所說義者。無有少法如來應正等覺現證無上正等菩提。佛言善現。如是如是。於中少法無有無得故名無上正等菩提。

[鳩] 何以故。須菩提。眾生眾生者。如來說非眾生。是名眾生。須菩提白佛言。世尊。佛得阿耨多羅三藐三菩提。為無所得耶。如是如是。須菩提。我於阿耨多羅三藐三菩提。乃至無有少法可得是名阿耨多羅三藐三菩提。

[Conze] What do you think then, O Subhūti, is there any dharma by which the Tathāgata has fully known the utmost, right and perfect enlightenment? Subhūti: No indeed, O Lord, there is not any dharma by which the Tathāgata has fully known the utmost, right and perfect enlightenment. The Lord: So it is, Subhūti, so it is. Not even the least (aṇu) dharma is there found or got at. Therefore is it called 'utmost (anuttara), right and perfect enlightenment.'

[Other] 'What do you think then, O Subhūti, is there anything which has been known by the Tathāgata in the form of the highest perfect knowledge?' The venerable Subhūti said: 'Not indeed, O Bhagavat, there is nothing, O Bhagavat, that has been known by the Tathāgata in the form of the highest perfect knowledge.' Bhagavat said: 'So it is, Subhūti, so it is. Even the smallest thing is not known or perceived there, therefore it is called the highest perfect knowledge.' (22)

23. api tu khalu punaḥ subhūte samaḥ sa dharmo na tatra kiṃcid viṣamam |
tenocyate' nuttarā samyaksaṃbodhir iti |
nirātmatvena niḥsattvatvena nirjīvatvena niṣpudgalatvena samā sānuttarā samyaksaṃbodhiḥ sarvaiḥ
kuśalair dharmair abhisambudhyate |
tat kasya hetoḥ |
kuśalā dharmāḥ kuśalā dharmo iti subhūte a-dharmaś caiva te tathāgatena bhāṣitāḥ |
tenocyante kuśalā dharmā iti |

[玄] 復次善現。是法平等於其中間無不平等故名無上正等菩提。以無我性無有情性無命者性無士夫性無補特伽羅等性平等故名無上正等菩提。一切善法無不現證。一切善法無不妙覺。善現。善法善法者。如來一切說為非法。是故如來說名善法善法

[鳩] 復次須菩提。是法平等無有高下。是名阿耨多羅三藐三菩提。以無我無人無眾生無壽者。修一切善法則得阿耨多羅三藐三菩提。須菩提。所言善法者。如來說非善法是名善法。

[Conze] Furthermore, Subhūti, self-identical (sama) is that dharma, and nothing is therein at variance. Therefore is it called 'utmost, right (samyak) and perfect (sam) enlightenment.' Self-identical through the absence of a self, of a being, of a soul, of a person, the utmost, right and perfect enlightenment is fully known through all the wholesome dharmas. And why? 'wholesome dharmas, wholesome dharmas' Subhūti, — yet as no-dharmas have they been taught by the Tathāgata. Therefore are they called wholesome dharmas.

[Other] 'Also, Subhūti, all is the same there, there is no difference there, and therefore it is called the highest perfect knowledge. Free from self, free from being, free from life, free from personality, that highest perfect knowledge is always the same, and thus known with all good things. And why? Because, what were preached as good things, good things indeed, O Subhūti, they were preached as no-things by the Tathāgata, and therefore they are called good things.' (23)

24. yaś ca khalu punaḥ subhūte strī vā puruṣo vā yāvantas trisāhasramahāsāhasre lokadhātau sumeravaḥ parvata-rājānas tāvato rāśin saptānāṃ ratnānāṃ abhisamḥṛtya tathāgatebhyo' rhadbhyaḥ samyaksambuddhebhyo dānaṃ dadyāt, yaś ca kulaputro vā kuladuhitā vetaḥ prajñāpāramitāyā dharmā-paryāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya parebhyo deśayed, asya subhūte puṇyaskandhasya asau paurvakaḥ puṇya-skandhaḥ śatataṃ api kalāṃ nopaiti yāvad upaṇiṣadam api na kṣamate |

[玄] 復次善現。若善男子或善女人。集七寶聚量等三千大千世界。其中所有妙高山王持用布施。若善男子或善女人。於此般若波羅蜜多經中乃至四句偈他。受持讀誦究竟通利。及廣為他宣說開示如理作意。善現。前說福聚於此福聚。百分計之所不能及。如是千分若百千分若俱胝百千分。若俱胝那庾多百千分。若數分若計分若算分若喻分。若烏波尼殺曇分亦不能及。

[鳩] 須菩提。若三千大千世界中所有諸須彌山王。如是等七寶聚有人持用布施。若人以此般若波羅蜜經乃至四句偈等。受持讀誦為他人說。於前福德百分不及一。百千萬億分乃至算數譬喻所不能及。

[Conze] And again, Subhūti, if a woman or man had piled up the seven treasures until their bulk equaled that of all the Sumerus, kings of mountains, in the world system of 1,000 million worlds, and would give them as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones — and if, on the other hand, a son or daughter of good family would take up from this Prajñāpāramitā, this discourse on dharma, but one stanza of four lines, and demonstrate it to others — compared with his heap of merit the former heap of merit does not approach one hundredth part, etc. until we come to (see ch.16b) it will not bear any comparison.

[Other] 'And if, O Subhūti, a woman or man, putting together as many heaps of the seven treasures as there are Sumerus, kings of mountains, in the sphere of a million millions of worlds, should give them as a gift to holy and fully enlightened Tathāgatas; and, if a son or a daughter of a good family, after taking from this treatise of the Law, this Prajñāpāramitā, one Gāthā of four lines only, should teach it to others, then, O Subhūti, compared with his stock of merit, the former stock of merit would not come to the one hundredth part,' &c., till 'it will not bear an approach.' (24)

25. tatkiṃ manyase subhūte api nu tathāgatasyaivaṃ bhavati: mayā sattvāḥ parimocitā iti |
na khalu punaḥ subhūte evaṃ draṣṭavyam |
tatkasya hetoḥ |
nāsti subhūte kaścit sattvo yas tathāgatena parimocitaḥ |
yadi punaḥ subhūte kaścit sattvo' bhaviṣyat yas tathāgatena parimocitaḥ syāt, sa eva tathāgatasya ātma-

grāho'bhaviṣyat sattva-grāho jīva-grāhaḥ pudgala-grāho'bhaviṣyat |
 ātma-grāha iti subhūte agrāha eṣa tathāgatena bhāṣitaḥ |
 sa ca bālaprthagjanair udgrhītaḥ |
 bālaprthag-janā iti subhūte a-janā eva te tathāgatena bhāṣitaḥ |
 tenocante bālaprthagjanā iti |

[玄] 佛告善現。於汝意云何。如來頗作是念。我當度脫諸有情耶。善現。汝今勿當作如是觀。何以故。善現。無少有情如來度者。善現。若有有情如來度者。如來即應有其我執有有情執有命者執有士夫執有補特伽羅等執。善現。我等執者如來說為非執。故名我等執。而諸愚夫異生強有此執。善現。愚夫異生者。如來說為非生故名愚夫異生。

[鳩] 須菩提。於意云何。汝等勿謂如來作是念。我當度眾生。須菩提。莫作是念。何以故。實無有眾生如來度者。若有眾生如來度者。如來則有我人眾生壽者須菩提。如來說有我者則非有我。而凡夫之人以為有我。須菩提。凡夫者如來說則非凡夫。

[Conze] What do you think, O Subhūti, does it occur to a Tathāgata, 'by me have beings been set free?' Not thus should one see it, O Subhūti. And why? There is not any being who has been set free by the Tathāgata. Again, if there had been any being who had been set free by the Tathāgata, then surely there would have been on the part of the Tathāgata a seizing of self, seizing of a being, seizing of a soul, seizing of a person. 'Seizing of a self' as a no-seizing, Subhūti, that has been taught by the Tathāgata. And yet it has been seized upon by foolish common people. 'Foolish common people', Subhūti, as really no people have they been taught by the Tathāgata. Therefore are they called 'foolish common people.'

[Other] 'What do you think then, O Subhūti, does a Tathāgatas think in this wise: Beings have been delivered by me? You should not think so, O Subhūti. And why? Because there is no being, O Subhūti, that has been delivered by the Tathāgata. And, if there were a being, O Subhūti, that has been delivered by the Tathāgatas, then the Tathāgata would believe in self, believe in a being, believe in a living being, and believe in a person. And what is called a belief in self, O Subhūti, that is preached as no-belief by the Tathāgata. And this is learned by children and ignorant persons; and they who were preached as children and ignorant persons, O Subhūti, were preached as no-persons by the Tathāgata, and therefore they are called children and ignorant persons.' (25)

26a. tatkiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
 subhūtir āha | no hīdaṃ bhagavan |
 yathā ahaṃ bhagavato bhāṣitasya artham ājānāmi na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
 bhagavān āha |
 sādhu sādhu subhūte evam etad subhūte evam etad yathā vadasi |
 na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
 tatkasya hetoḥ |
 sacet punaḥ subhūte lakṣaṇa-saṃpadā tathāgato draṣṭavyo'bhaviṣyad, rājā-api cakravartī
 tathāgato 'bhaviṣyat |
 tasmān na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |
 āyuṣmān subhūtir bhagavantam etad avocat |
 yathā ahaṃ bhagavato bhāṣitasya artham ājānāmi, na lakṣaṇa-saṃpadā tathāgato draṣṭavyaḥ |

[玄] 佛告善現。於汝意云何。可以諸相具足觀如來不。善現答言。如我解佛所說義者。不應以諸相具足觀於如來。佛言善現。善哉善哉。如是如是。如汝所說。不應以諸相具足觀於如來。善現。若以諸相具足觀如來者。轉輪聖王應是如來。是故不應以諸相具足觀於如來。如是應以諸相非相觀於如來。

[鳩] 須菩提。於意云何。可以三十二相觀如來不。須菩提言。如是如是。以三十二相觀如來。佛言。須菩提。若以三十二相觀如來者。轉輪聖王則是如來。須菩提白佛言。世尊。如我解佛所說義。不應以三十二相觀如來。

[Conze] What do you think, O Subhūti, is the Tathāgata to be seen by means of his possession of marks?
Subhūti: No indeed, O Lord, as I understand the meaning of the Lord's teaching, the Tathāgata is not to be seen by means of his possession of marks.

The Lord: Well said, well said, Subhūti. So it is, Subhūti, so it is, as you say. The Tathāgata is not to be seen by means of his possession of marks. And why? If Subhūti, the Tathāgata were one who could be seen by his possession of marks, then also the universal monarch would be a Tathāgata. Therefore the Tathāgata is not to be seen by means of his possession of marks.

Subhūti: As I, O Lord, understand the Lord's teachings, the Tathāgata is not to be seen through his possession of marks.

[Other] 'What do you think then, O Subhūti, is the Tathāgata to be seen (known) by the possession of signs?' Subhūti said: 'Not indeed, O Bhagavat. So far as I know the meaning of the preaching of the Bhagavat, the Tathāgata is not to be seen (known) by the possession of signs.' Bhagavat said: 'Good, good, Subhūti, so it is, Subhūti; so it is, as you say; a Tathāgata is not to be seen (known) by the possession of signs. And why? Because, O Subhūti, if the Tathāgata were to be seen (known) by the possession of signs, a wheel-turning king also would be a Tathāgata[1]; therefore a Tathāgata is not to be seen (known) by the possession of signs.'

atha khalu bhagavāṃs tasyāṃ velāyāṃ ime gāthe abhāṣata |

ye mām rūpeṇa ca adrākṣur
ye mām ghoṣeṇa ca anvayuḥ |
mithyā-prahāṇa-prasṛtā
na mām drakṣyanti te janāḥ ||1||

dharmato buddhā draṣṭavyā
dharmakāyā hi nāyakāḥ |
dharmatā ca na vijñeyā
na sā śakyā vijānitum ||2||

[玄] 爾時世尊而說頌曰。

| | |
|-------|-------|
| 諸以色觀我 | 以音聲尋我 |
| 彼生履邪斷 | 不能當見我 |
| 應觀佛法性 | 即導師法身 |
| 法性非所識 | 故彼不能了 |

[鳩] 爾時世尊而說偈言。

| | |
|-------|-------|
| 若以色見我 | 以音聲求我 |
| 是人行邪道 | 不能見如來 |

[Conze] Further the Lord taught on that occasion these stanzas:
Those who by my form did see me,
And those who followed me by voice,
Wrong the efforts they engaged in,
Me those people will not see.

From the dharma should one see the Buddhas,
For the dharma-bodies are the guides.
Yet dharma's true nature should not be discerned,
Nor can it, either, be discerned.

[Other] The venerable Subhūti spoke thus to the Bhagavat: 'As I understand the meaning of the preaching of the Bhagavat, a Tathāgata is not to be seen (known) by the possession of signs.' Then the Bhagavat at that moment preached these two Gāthās:

They who saw me by form, and they who heard me by sound,
They engaged in false endeavours, will not see me.

A Buddha is to be seen (known) from the Law; for the Lords (Buddhas) have the Law-body;
And the nature of the Law cannot be understood, nor can it be made to be understood. (26)

27. tatkiṃ manyase subhūte lakṣaṇa-saṃpadā tathāgatena anuttarā samyaksambodhir abhisambuddhā |
na khalu punas te subhūte evaṃ draṣṭavyam |
tatkasya hetoḥ |
na hi subhūte lakṣaṇa-saṃpadā tathāgatena anuttarā samyaksambodhir abhisambuddhā syāt |
na khalu punas te subhūte kaścīd evaṃ vadet: bodhisattva-yāna-saṃprasthitaḥ kasyacid dharmasya
vināśaḥ prajñāpto ucchedo veti.
Na khalu punas te subhūte evaṃ draṣṭavyam |
tatkasya hetoḥ |
na bodhisattva-yāna-saṃprasthitaḥ kasyacid dharmasya vināśaḥ prajñāpto nocchedaḥ |

[玄] 佛告善現。於汝意云何。如來應正等覺以諸相具足現證無上正等覺耶。善現。汝今勿當作如是觀。何以故。善現。如來應正等覺不以諸相具足現證無上正等菩提。復次善現。如是發趣菩薩乘者。頗施設少法若壞若斷耶。善現。汝今勿當作如是觀。諸有發趣菩薩乘者。終不施設少法若壞若斷。

[鳩] 須菩提。汝若作是念。如來不以具足相故。得阿耨多羅三藐三菩提。須菩提。莫作是念。如來不以具足相故。得阿耨多羅三藐三菩提。須菩提。若作是念。發阿耨多羅三藐三菩提者說諸法斷滅相。莫作是念。何以故。發阿耨多羅三藐三菩提心者。於法不說斷滅相。

[Conze] What do you think, O Subhūti, has the Tathāgata fully known the utmost, right and perfect enlightenment through his possession of marks? Not so should you see it, Subhūti. And why? Because the Tathāgata could surely not have fully known the utmost, right and perfect enlightenment through his possession of marks. Nor should anyone, Subhūti, say to you, 'those who have set out in the Bodhisattva-vehicle have conceived the destruction of a dharma, or its annihilation'. Not so should you see it, O Subhūti! And why? Those who have set out in the Bodhisattva-vehicle have not conceived the destruction of a dharma nor its annihilation.

[Other] 'What do you think then, O Subhūti, has the highest perfect knowledge been known by the Tathāgata through the possession of signs? You should not think so, O Subhūti. And why? Because, O Subhūti, the highest perfect knowledge would not be known by the Tathāgata through the possession of signs. Nor should anybody, O Subhūti, say to you that the destruction or annihilation of any thing is proclaimed by those who have entered on the path of the Bodhisattvas.' (27)

28. yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā gaṅgānādī-vālukā-samāṃḍī lokadhātūn
sapta-ratna-paripūrṇaṃ kṛtvā tathāgatebhyo' rhabdhyāḥ samyaksambuddhebhyo dānaṃ dadyād, yaś ca
bodhisattvo nirātmakeṣv anutpattikeṣu dharmeṣu kṣāntiṃ pratilabhate ayam eva tato nidānaṃ
bahutaraṃ puṇya-skandhaṃ prasaved aprameyam asaṃkhyeyam |
na khalu punaḥ subhūte bodhisattvena mahāsattvena puṇyaskandhaḥ parigrahītavyaḥ |
āyusmān subhūtir āha |
nanu bhagavan bodhisattvena puṇyaskandhaḥ parigrahītavyaḥ |
bhagavān āha |
parigrahītavyaḥ subhūte nodgrahītavyaḥ |
tenocyte parigrahītavya itī |

[玄] 復次善現。若善男子或善女人。以殞伽河沙等世界盛滿七寶奉施如來應正等覺。若有菩薩於諸無我無生法中獲得堪忍。由是因緣所生福聚甚多於彼復次善現。菩薩不應攝受福聚。具壽善現即白佛言。世尊。云何菩薩不應攝受福聚。佛言善現。所應攝受不應攝受。是故說名所應攝受。

[鳩] 須菩提。若菩薩以滿恒河沙等世界七寶布施。若復有人知一切法無我得成於忍。此菩薩勝前菩薩所得功德。須菩提。以諸菩薩不受福德故。須菩提白佛言。世尊。云何菩薩不受福德。須菩提。菩薩所作福德不應貪著。是故說不受福德。

[Conze] And again, O Subhūti, if a son or daughter of good family had filled with the seven treasures as many world systems as there are grains of sand of the river Gangā, and gave them as a gift to the Tathāgatas, Arhats, Fully Enlightened Ones — and if on the other hand a Bodhisattva would gain the patient acquiescence in dharmas which are nothing of themselves and which fail to be produced, then this latter would on the strength of that beget a greater heap of merit, immeasurable and incalculable. Moreover, Subhūti, the Bodhisattva, the great being, should not acquire a heap of merit. Will on the strength of this produce a larger stock of merit, immeasurable and innumerable. Subhūti: Surely, O Lord, the Bodhisattva, the great being should acquire a heap of merit? The Lord: 'Should acquire,' Subhūti, not 'should seize upon'. Therefore is it said 'should acquire.'

[Other] 'And if, O Subhūti, a son or a daughter of a good family were to fill worlds equal to the number of grains of sand of the river Gangā with the seven treasures, and give them as a gift to holy and fully enlightened Tathāgatas; and if a Bodhisattva acquired endurance in selfless and uncreated things, then the latter will on the strength of this produce a larger stock of merit, immeasurable and innumerable.

'But, O Subhūti, a stock of merit should not be appropriated by a noble-minded Bodhisattva.' The venerable Subhūti said: 'Should a stock of merit, O Bhagavat, not be appropriated by a Bodhisattva?' Bhagavat said: 'It should be appropriated, O Subhūti; it should not be appropriated; and therefore it is said: It should be appropriated.' (28)

29. api tu khalu punaḥ subhūte yaḥ kaścid evaṃ vadet tathāgato gacchati vā āgacchati vā tiṣṭhati vā niṣīdati vā śayyāṃ vā kalpayati na me subhūte sa bhāṣitasya artham ājānāti |
tatkasya hetoḥ |
tathāgata iti subhūte ucyate na kvacidgato na kutaścid āgataḥ |
tenocyate tathāgato'rhan samyaksambuddha iti |

[玄] 復次善現。若有說言如來若去若來若住若坐若臥。是人不解我所說義。何以故。善現。言如來者即是真實真如增語。都無所去無所從來故名如來應正等覺。

[鳩] 須菩提。若有人言如來若來若去若坐若臥。是人不解我所說義。何以故。如來者無所從來亦無所去故名如來。

[Conze] Whosoever says that the Tathāgata goes or comes, or stands or sits, or lies down, he does not understand the meaning of my teaching. And why? 'Tathāgata' is called one who has not gone anywhere, and who has not come from anywhere. Therefore is he called 'the Tathāgata, the Arhat, the Fully Enlightened One'.

[Other] 'And again, O Subhūti, if anybody were to say that the Tathāgata goes, or comes, or stands, or sits, or lies down, he, O Subhūti, does not understand the meaning of my preaching. And why? Because the word Tathāgata means one who does not go to anywhere, and does not come from anywhere; and therefore he is called the Tathāgata (truly come), holy and fully enlightened.' (29)

30. yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā yāvantas trisāhasra-mahāsāhasre lokadhātau pṛthivī-rajāṃsi tāvatāṃ lokadhātūnām evaṃrūpaṃ maṣiṃ kuryāt yāvad evam asaṃkhyeyena vīryeṇa tadyathāpi nāma paramāṇu-saṃcayaḥ, tat kiṃ manyase subhūte api nu bahuḥ sa paramāṇu-saṃcayo bhavet |

subhūtir āha |
evam etat bhagavann evam etat sugata |
bahuḥ sa paramāṇu-saṃcayo bhavet |
tatkasya hetoḥ |
saced bhagavan bahuḥ paramāṇu-saṃcayo'bhaviṣyat na bhagavān avakṣyat paramāṇu-saṃcaya iti |
tatkasya hetoḥ |
yo'sau bhagavan paramāṇu-saṃcayas tathāgatena bhāṣitaḥ, a-saṃcayaḥ sa tathāgatena bhāṣitaḥ |
tenocyate paramāṇu-saṃcaya iti |

[玄] 復次善現。若善男子或善女人。乃至三千大千世界大地極微塵量等世界。即以如是無數世界色像爲墨如極微聚。善現。於汝意云何。是極微聚寧爲多不。善現答言。是極微聚。甚多世尊甚多善逝。何以故。世尊。若極微聚是實有者。佛不應說爲極微聚。所以者何。如來說極微聚即爲非聚故名極微聚。

[鳩] 須菩提。若善男子善女人。以三千大千世界碎爲微塵。於意云何。是微塵眾寧爲多不。甚多世尊。何以故。若是微塵眾實有者。佛則不說是微塵眾。所以者何。佛說微塵眾則非微塵眾。是名微塵眾。

[Conze] And again, O Subhūti, if a son or daughter of good family were to grind as many world systems as there are particles of dust in this world system of 1,000 million worlds, as finely as they can be ground with incalculable vigour, (and in fact reduce them to) something like a collection of atomic quantities, what do you think, O Subhūti, would that be an enormous collection of atomic quantities?
Subhūti: So it is, O Lord, so it is, O Well-gone, enormous would that collection of atomic quantities be. And why? O Lord, there would have been an enormous collection of atomic quantities, the Lord would not have called it an 'enormous collection of atomic quantities'. And why? What was taught by the Tathāgata as a 'collection of atomic quantities', as a no-collection that was taught by the Tathāgata. Therefore is it called a 'collection of atomic quantities.'

[Other] 'And again, O Subhūti, if a son or a daughter of a good family were to take as many worlds as there are grains of earth-dust in this sphere of a million millions of worlds, and reduce them to such fine dust as can be made with immeasurable strength, like what is called a mass of the smallest atoms, do you think, O Subhūti, would that be a mass of many atoms?' Subhūti said: 'Yes, Bhagavat, yes, Sugata, that would be a mass of many atoms. And why? Because, O Bhagavat, if it were a mass of many atoms, Bhagavat would not call it a mass of many atoms. And why? Because, what was preached as a mass of many atoms by the Tathāgata, that was preached as no-mass of atoms by the Tathāgata; and therefore it is called a mass of many atoms.'

30b. yaś ca tathāgatena bhāṣitas trisāhasra-mahāsāhasro lokadhātur iti, adhātuḥ sa tathāgatena bhāṣitaḥ |
| tenocyate trisāhasra-mahāsāhasro lokadhātur iti |
tatkasya hetoḥ |
saced bhagavan lokadhātur abhaviṣyat, sa eva piṇḍagrāho'bhaviṣyat yaś caiva piṇḍagrāhas tathāgatena
bhāṣitaḥ, a-grāhaḥ sa tathāgatena bhāṣitaḥ |
tenocyate piṇḍagrāha iti |
bhagavān āha |
piṇḍagrāhaś caiva subhūte 'vyavahāro 'nabhilapyah |
na sa dharmo na a-dharmaḥ |
sa ca bālapṛthagjanair udgrhītaḥ |

[玄] 如來說三千大千世界即非世界故名三千大千世界。何以故。世尊。若世界是實有者即爲一合執。如來說一合執即爲非執故名一合執。佛言善現。此一合執不可言說不可戲論。然彼一切愚夫異生強執是法。

[鳩] 世尊。如來所說三千大千世界則非世界。是名世界。何以故。若世界實有者則是一合相。如來說一合相則非一合相。是名一合相。須菩提。一合相者則是不可說。但凡夫之人貪著其事。

[Conze] And what has been taught by the Tathāgata as 'the world system of 1,000 million worlds' as no-system that has been taught by the Tathāgata. Therefore is it called 'the world system of 1,000 million worlds.' And why? If, O Lord, there would have been a world-system, that would have been (a case of) seizing on a material object, and what was taught as 'seizing on a material object' by the Tathāgata, just as no-seizing that was taught by the Tathāgata. Therefore is it called 'seizing on a material object.'

The Lord: And also, Subhūti, that 'seizing on a material object' is inexpressible, and not to be talked about. It is not a dharma nor a no-dharma. And yet it has been seized upon by foolish common people.

[Other] And what was preached by the Tathāgata as the sphere of a million millions of worlds, that was preached by the Tathāgata as no-sphere of worlds; and therefore it is called the sphere of a million millions of worlds. And why? Because, O Bhagavat, if there were a sphere of worlds, there would exist a belief in matter; and what was preached as a belief in matter by the Tathāgata, that was preached as no-belief by the Tathāgata; and therefore it is called a belief in matter.' Bhagavat said: 'And a belief in matter itself, O Subhūti, is unmentionable and inexpressible; it is neither a thing nor no-thing, and this is known by children and ignorant persons.' (30)

31a. tatkasya hetoḥ |

yo hi kaścit subhūta evaṃ vaded: ātma-dr̥ṣṭis tathāgatena bhāṣitā sattva-dr̥ṣṭir jīva-dr̥ṣṭiḥ pudgala-dr̥ṣṭis
tathāgatena bhāṣitā, api nu sa subhūte samyagvadamāno vadet |
subhūtir āha |
no hīdaṃ bhagavan no hīdaṃ sugata na samyagvadamāno vadet |
tatkasya hetoḥ |
yā sā bhagavann ātma-dr̥ṣṭis tathāgatena bhāṣitā, adr̥ṣṭiḥ sā tathāgatena bhāṣitā |
tenocyata ātma-dr̥ṣṭir iti |

[玄] 何以故。善現。若作是言。如來宣說我見有情見命者見士夫見補特伽羅見意生見摩訶婆見作者見受者見。於汝意云何。如是所說為正語不。善現答言。不也世尊。不也善逝。如是所說非為正語。所以者何。如來所說我見有情見命者見士夫見補特伽羅見意生見摩訶婆見作者見受者見即為非見故名我見乃至受者見。

[鳩] 須菩提。若人言佛說我見人見眾生見壽者見。須菩提。於意云何。是人解我所說義不。世尊。是人解如來所說義。何以故。世尊說我見人見眾生見壽者見即非我見人見眾生見壽者見。是名我見人見眾生見壽者見。

[Conze] And why? Because whosoever would say that the view of a self has been taught by the Tathāgata, the view of a being, the view of a living soul, the view of a person, would he, Subhūti, be speaking right? Subhūti: No indeed, O Lord, no indeed, O Well-gone. He would not be speaking right. And why? That which has been taught by the Tathāgata as 'view of a self', as a no-view that has been taught by the Tathāgata. Therefore is it called 'view of self'.

[Other] 'And why? Because, O Subhūti, if a man were to say that belief in self, belief in a being, belief in life, belief in personality had been preached by the Tathāgata, would he be speaking truly?' Subhūti said: 'Not indeed, Bhagavat, not indeed, Sugata; he would not be speaking truly. And why? Because, O Bhagavat, what was preached by the Tathāgata as a belief in self, that was preached by the Tathāgata as no-belief; therefore it is called belief in self.'

31b. bhagavān āha |

evaṃ hi subhūte bodhisattva-yāna-saṃprasthitena sarva-dharmā jñātavyā draṣṭavyā adhimoktavyāḥ. |
tathā ca jñātavyā draṣṭavyā adhimoktavyāḥ yathā na dharmā-saṃjñā pratyupasthāhe. [yathā na
dharmā-saṃjñā-āpi pratyupatiṣṭhet] |
tatkasya hetuḥ |

dharmā-saṃjñā dharmā-saṃjñēti subhūte asaṃjñaiṣā tathāgatena bhāṣitā |
tenocyate dharmasaṃjñēti |

[玄] 佛告善現。諸有發趣菩薩乘者。於一切法應如是知。應如是見。應如是信解。如是不住法想。何以故。善現。法想法想者。如來說為非想。是故如來說名法想法想。

[鳩] 須菩提。發阿耨多羅三藐三菩提心者。於一切法。應如是知如是見如是信解不生法相。須菩提。所言法相者。如來說即非法相。是名法相。

[Conze] The Lord: It is thus, Subhūti, that someone who has set out in the Bodhisattva-vehicle should know, see, and resolve upon all dharmas. And he should know, see, and resolve upon them in such a way that he does not set up the perception of a dharma. And why? 'Perception of dharma, perception of dharma', Subhūti, as no-perception has this been taught by the Tathāgata. Therefore is it called 'perception of dharma.'

[Other] Bhagavat said: 'Thus then, O Subhūti, are all things to be perceived, to be looked upon, and to be believed by one who has entered on the path of the Bodhisattvas. And in this wise are they to be perceived, to be looked upon, and to be believed, that a man should believe neither in the idea of a thing nor in the idea of a no-thing. And why? Because, by saying: The idea of a thing, the idea of a thing indeed, it has been preached by the Tathāgata as no-idea of a thing.' (31)

32a. yaś ca khalu punaḥ subhūte bodhisattvo mahāsattvo 'prameyān asaṃkhyeyāṃl lokadhātūn
saptaratna-paripūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyaḥ samyaksambuddhebhyo dānaṃ dadyād yaś ca
kulaputro vā kuladuhitā vetaḥ prajñāpāramitāya dharmaparyāyād antaśaś catuṣpādikāṃ api gāthāṃ
udgrhya dhārayed deśayed vācayet paryavāpnuyāt parebhyaś ca vistareṇa saṃprakāśayed, ayam eva
tato nidānaṃ bahutaraṃ puṇyaskandhaṃ prasunuyād aprameyam asaṃkhyeyam |
kathaṃ ca saṃprakāśayet |
yathā na prakāśayet. Tenocyate saṃprakāśayed iti.

[玄] 復次善現。若菩薩摩訶薩以無量無數世界盛滿七寶奉施如來應正等覺。若善男子或善女人。於此般若波羅蜜多經中乃至四句伽他。受持讀誦究竟通利如理作意。及廣為他宣說開示。由此因緣所生福聚。甚多於前無量無數。云何為他宣說開示。如不為他宣說開示故名為他宣說開示。

[鳩] 須菩提。若有人以滿無量阿僧祇世界七寶持用布施。若有善男子善女人發菩薩心者。持於此經乃至四句偈等。受持讀誦為人演說其福勝彼。云何為人演說。不取於相如如不動。

[Conze] And finally, O Subhūti, if a Bodhisattva, a great being had filled world systems immeasurable and incalculable with the seven treasures, and gave them as a gift to the Tathāgatas, the Arhats, the Fully Enlightened Ones, — and if, on the other hand, a son or daughter of good family had taken from this Prajñāpāramitā, this discourse on dharma, but one stanza of four lines, and were to bear it in mind, demonstrate, recite and study it, and illuminate it in full detail for others, on the strength of that this latter would beget a greater heap of merit, immeasurable and incalculable. And how would he illuminate it? So as not to reveal. Therefore is it said, 'he would illuminate'.

[Other] 'And, O Subhūti, if a noble-minded Bodhisattva were to fill immeasurable and innumerable spheres of worlds with the seven treasures, and give them as a gift to holy and fully enlightened Tathāgatas; and if a son or a daughter of a good family, after taking from this treatise of the Law, this Prajñāpāramitā, one Gāthā of four lines only, should learn it, repeat it, understand it, and fully explain it to others, then the latter would on the strength of this produce a larger stock of merit, immeasurable and innumerable. And how should he explain it?

tārakā timiraṃ dīpo
māyā-avaśyāya budbudam |
supinaṃ vidyud abhraṃ ca
evaṃ draṣṭavyaṃ saṃskṛtaṃ ||

[玄]

諸和合所爲 如星翳燈幻
露泡夢電雲 應作如是觀

[鳩]

一切有爲法 如夢幻泡影
如露亦如電 應作如是觀

[Conze] As stars, a fault of vision, as a lamp,
A mock show, dew drops, or a bubble,
A dream, a lightning flash, or cloud,
So should one view what is conditioned.

[Other] As in the sky:
Stars, darkness, a lamp, a phantom, dew, a bubble.
A dream, a flash of lightning, and a cloud--thus we should look upon the world (all that was made).

32b. idam avocato bhagavān. āttamanāḥ sthavira subhūti, te ca bhikṣu-bhikṣuṇy-upāsakopāsikās te ca bodhisattvāḥ sadeva-mānuṣa-asura-gandharvaś ca loko bhagavato bhāṣitam abhyanandann iti | ārya-vajracchedikā bhagavatī prajñāpāramitā samāptā ||

[玄] 時薄伽梵說是經已。尊者善現及諸苾芻苾芻尼鄔波索迦鄔波斯迦。并諸世間天人阿素洛健達縛等。聞薄伽梵所說經已。皆大歡喜信受奉行。

[鳩] 佛說是經已。長老須菩提及諸比丘比丘尼優婆塞優婆夷。一切世間天人阿修羅。聞佛所說皆大歡喜。信受奉行金剛般若波羅蜜經。

[Conze] Thus spoke the Lord. Enraptured, the Elder Subhūti, the monks and nuns, the pious laymen and lay women, and the Bodhisattvas, and the whole world with its Gods, men, Asuras and Gandharvas rejoiced in the teaching of the Lord.

[Other] Thus he should explain; therefore it is said: He should explain.'
Thus spoke the Bhagavat enraptured. The elder Subhūti, and the friars, nuns, the faithful laymen and women, and the Bodhisattvas also, and the whole world of gods, men, evil spirits and fairies, praised the preaching of the Bhagavat. (32)
Thus is finished the Diamond-cutter, the blessed Prajñāpāramitā.